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Vol. XVI, No. 4

December, 1945



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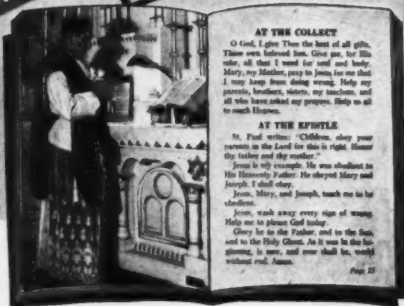
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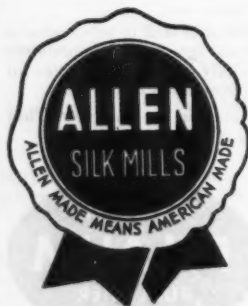
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## Contributors to This Issue

### Sister Mary Clara

In this issue Sister Mary furnishes the second of the series of Kindergarten articles, which began in November.

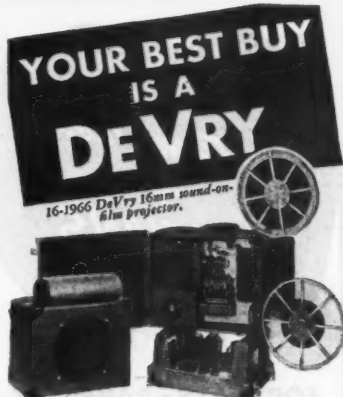
### Sister Clarita Seramur, S.C., M.A.

Sister Clarita needs little introduction to readers of the JOURNAL, in which so many contributions from her pen have appeared. She received her higher education at Xavier University, Cincinnati (B.Ped.), College of St. Joseph-on-the-Ohio (B.A.), and the University of Notre Dame, South Bend, Ind. (M.A.). As her special fields of study she chose Education, English, History, and Sociology. Her professional experience has been very broad. She has taught at various high schools in the States of Michigan, Illinois and Ohio, at the Schools of Nursing in the Good Samaritan Hospitals of Cincinnati and Dayton, and at the College of St. Joseph-on-the-Ohio. She has already published a work on "Religion: A Basic Factor in Learning," and a second entitled "Petitions" is now on the press. She is also the authoress of many plays—"That They May Live," "Decision," "Southward," and "Queen of Hearts." Besides the many essays and plays already published in the JOURNAL, she has contributed articles to Education, The Catholic Educational Review, The Catholic School Journal, The Educational Digest, The Grail, The Queen's Work, and other Catholic periodicals. She has received "The Paladin's Medal" of honor in recognition of her meritorious work as Moderator of the C.S.M.C. and the writing of a series of mission plays.

### Sister Mary Juliana Bedier (occasional pen-name, Julie Bedier)

After winning the degree of Bachelor of Education at Maryknoll Teachers' College, New York, Sister Mary Juliana spent thirteen years in the foreign mission field with the Maryknoll Sisters, being stationed successively in Korea, Manchuria, and Hongkong. At present her energies are devoted to writing, editorial work, and

(Continued on next page)



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teaching at Maryknoll, N. Y. Her published works, many of which enjoy a well-merited popularity, include "The Long Road to Lo-Ting," "Thomas the Good Thief," "A Horse for Christmas," "The Important Pig," "Pattern for Tomorrow," and various geographical "Units of Study." One of her short stories also appears in the new Cathedral Reader, Book V. She is currently engaged in writing a Catholic Geography textbook. Besides the JOURNAL, contributions from her pen have appeared in The Commonweal, The Field Afar, Mission Time, and The Maryknoll Junior.

**Reverend Peter Anthony Resch, S.M., S.T.D.**

Father Resch is another writer who should need no introduction to educated Catholic readers. Since his graduation from Chaminade College, Clayton, Mo., and the University of Fribourg, Switzerland (S.T.D.), he has had a teaching experience extending to almost every conceivable field: the grade schools, high school, college, novitiate, and seminary. He has been Master of Novices and Superior of Marianist seminarians, and Director of Religion Studies of all Junior Religious teachers-in-service of the St. Louis Province of the Society of Mary (Brothers of Mary). His teaching experience has not been confined to the United States, for he has also taught in both private and public schools in Canada and Europe. His published works form a little catalogue in themselves: "Key of Heaven," "Shower of Graces," "My Father's Business" (in collaboration with Very Reverend Sylvestre Juergens, S.M.), "Doctrine Ascétique des Premiers Maîtres Egyptiens du IV. Siècle," "Martha, Martha," "Marianist Meditations," "Our Blessed Mother," "Our Divine Model," "Do I Really Believe?" Three of these works are esteemed high school religion texts—"Our Blessed Mother" (outlines of Mariology), "Our Divine Model" (a Gospel Life of Christ), and "My Father's Business" (a collateral Religion text). At present Father Resch is Professor of Ascetical Theology and Mariology at St. Meinrad's.

**Hugh Graham, Ph.D.**

Dr. Graham contributes the second of a series of three articles on the famous German  
(Continued on page 428)

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SCHOOL TEACHERS

No. 11

## From the Eagle's Nest

GEORGE GREY BARNARD, the American sculptor, used always to speak of the fertile prairies and river-lands of the Middle West as "the eagle's nest of our democracy." There Abraham Lincoln was born and raised, and there became the great champion of the kind of freedom that has brought us to world leadership.

He knew the value of education because he was denied its advantages. All told he figured that between his eighth and fifteenth birthdays he had twelve months of schooling, and that primitive. And he, as few others, knew the value of reading, for his thoughtful perusal of a few good books laid the foundation for his supreme service in saving our form of government.

"One of the first, and certainly one of the most important duties of every school teacher today is the planting of Lincoln's sort of Americanism in the hearts and minds of our youth," says Dr. Vernon L. Nickell, State Superintendent of Public Instruction in Illinois, adopted state of the Great Emancipator. "As guides to the understanding and appreciation of his concept of government of, by and for the people, our teachers—whether in one-room or high schools and colleges—carry a responsibility second to none. Now, in the confusion of war's aftermath, they must sense as never before the need for their leadership in classroom development of good citizenship.

"I feel that the School Edition of *The Reader's Digest* should be classed among the valuable mediums for aiding this vital task allotted them. It is, in effect, a bridge between textbook information and the actual working-out of our principles and ideals in everyday life. It presents so many phases of our republican form of government in action, and so clearly sets forth the soundest of our social and political ideals that it helps to prepare our youth not only for support of these, but for protecting them against the efforts of subversive groups to take advantage of inevitable postwar confusion."

***The Reader's Digest***

# JOURNAL OF RELIGIOUS INSTRUCTION

## THE CATHOLIC EDUCATOR

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### EDITORIAL NOTES AND COMMENTS

#### *Christmas*

All of mankind to whom even a part of the Christian Faith has been given look upon Christmas as the greatest and most joyful of the festivals of the year. The commemoration of Our Lord's birth occupies more than a day; schoolchildren and their parents are delighted to observe the Christmas holidays year after year. Yuletide is a most appropriate term, for it means the "Time of the Feast." In the Italian and the French and other languages a term is used that signifies "birthday." The English-speaking peoples of the world unite in calling this feast Christmas. Christmas is "Christ's Mass"—the Mass offered in honor of the birth of Christ.

Appropriately we observe the day by offering the Sacrifice of the Mass in honor of the Christ Child. In that Adorable Sacrifice the Saviour of the World is mystically born again. He is that Child of heavenly birth who comes to find His "ball," the earth, that sin had cast away. Reverently we receive Him in the Sacrament of His love.

In accord with the spirit of the feast we give gifts one to another, and we give to the Christ Child the gift He desires of us, the gift of ourselves. Frequently during Christmastide we kneel before the Christmas crib, in our parish church, in our schoolroom, or in our own home, and thank our Infant Saviour for His gift of Himself. Even God can give us no greater gift.

#### *Fostering Vocations*

The September, 1945, issue of *The Missionary Union of the Clergy Bulletin* presents a symposium of papers on vocations.

The initial paper, "The Apostolate of Vocations," is from the pen of the scholarly Archbishop of New Orleans, the Most Rev. Joseph F. Rummel, S.T.D. The paper is long and treats many phases of the problem. The writer does not doubt the heroism of the Catholic boys and girls of the present generation, but he is not unaware of the deterring power of the chaotic condition of the world today. "Those who have witnessed or learned what has been done to the Church," writes Archbishop Rummel, "what has been done to priests and to Religious of both sexes during this chaotic period, will require an exceptional grace from Almighty God to fortify them in their resolve in answering the Divine Call to dedicate their lives to the service of Almighty God."

All writers on the subject agree that the dearth of vocations is one of the greatest problems facing the Church today. The articles in the *Bulletin* concern themselves chiefly with the need for more and more priests, but Monsignor Freking of the Catholic Students' Mission Crusade declares that a study of conditions over the country has convinced him that "the problem of vocations to the Sisterhood is more serious than the problem of vocations to the priesthood." He cautions the Conference and the priesthood generally that they cannot ignore the pressing need for greater numbers of Religious women in the service of God. His recommendation that vocation conferences be held for the purpose of stimulating vocations to the Sisterhood is very much to the point.

Statistics throw the problem into strong light. The *Catholic Directory* indicates a constant growth in the Catholic population of the United States. Have we had a proportionate increase of vocations? The sad truth is that priestly and Religious vocations have been decreasing. Writing in the *Religious Review* (November, 1943) Father Poage, C.P., presents the findings of a recent survey, which shows that the percentage of vocations for our Catholic population was only nine-tenths of one percent. This single fact reveals a downward trend. However, it is more striking when we are told by Father Garesché, S.J., that there has been a 27% decline in



aspirants to Religious communities of women. We do not know of a similar study of Religious communities of men; it is safe to say that they have not fared any better.

We are interested in determining the causes of the decline. Many of the writers indicate that the spirit of modern paganism and secularism has infected many homes, rich in Catholic tradition, and made them indifferent to the blessing of Almighty God that is represented in a call of a member of the family to His special service. In this age of "self-expression," the home has neglected to teach its children the great lessons of self-control and self-denial. The pursuit of pleasure has destroyed the spirit of sacrifice. Priestly and Religious vocations are built and maintained by sacrifices. In his Encyclical on the Catholic Priesthood (December 20, 1935) Pius XI speaks to erring parents in no uncertain terms: "Yet, it must be confessed with sadness that only too often parents seem to be unable to resign themselves to the priestly or Religious vocations of their children. Such parents have no scruple in opposing the divine call with objections of all kinds; they even have recourse to means which can imperil, not only the vocation to a more perfect state, but also the very conscience and the eternal salvation of those souls they ought to hold so dear."

Fortunately there is another side to this picture. The Holy Father speaks also of the ideal home where Christian parents "strive to instill into their children from their early years a holy fear of God and true Christian piety; to foster a tender devotion to Jesus, the Blessed Sacrament, and the Immaculate Virgin; to teach respect and veneration for holy places and persons." It is scarcely possible that some one of the sons (and daughters) in such a home will refuse to listen to and to accept the invitation of the Divine Master: "Come ye after Me, I will make you to be fishers of men." He calls down the blessing of God upon Christian parents who look upon the vocations of their sons and daughters as signal honors for their family and marks of the special love and providence of Our Lord. Finally, he exhorts them to make these divine visitations the object of their earnest prayer.

The Most Rev. William A. Griffin, Bishop of Trenton, looks upon the work of the priest as of prime importance in the encouragement of vocations. "There is no dearth of vocations," he writes, "whether of men or of women. To say so would be to impugn God's Wisdom and Providence, but there is the *lack of spiritual directors*." It devolves upon the priest to search for and discover vocations. Through his contacts with the young in the school and in the confessional, he can determine whether the individual boy or girl has the particular qualities that God in His wisdom confers upon those whom He calls to His special service. Nor should this work be left entirely to the pastor of the parish. Often the contacts of the assistant pastor, or of the teachers in the school, are more intimate and personal, and yield a sounder basis for judgment in regard to the fitness of an individual under consideration.

Monsignor Freking states frankly that he thinks the Religious Orders have been remiss in the encouragement of vocations. There are many factors that enter into the analysis of this anomalous situation. Some authorities are of the opinion that our Sisters and our Brothers are too busy amassing credits for themselves to give constructive attention to the fostering of the call of the Lord in others. Social and extracurricular activities of the school afford an excellent medium of stimulating vocations, but unfortunately teachers often ignore the spiritual values latent in these activities. Monsignor Freking tells us that the Mother Superior asks every priest visitor to send aspirants to the Order, but the sad truth is that the Sisters themselves are making only a very vague effort to gain candidates for the community.

We must, all of us, priests and Brothers and Sisters, seek to perpetuate our spiritual selves by cultivating vocations in boys and girls who show fitness. The boy and the girl who feel the germ of a vocation will inevitably look to their teachers for guidance and direction. They look also to their fellow-students for encouragement and inspiration. We need not fear that our counsel and encouragement will result in a form

of moral suasion or pressure that would crush the freedom of the will. Every measure should be taken to acquaint boys and girls with the work of the Lord and the imperative need for workers in His vineyard. The individual who feels no call may by his words and actions inspire one who is called to cooperate with the grace of God. Under the providence of God, this question of vocations has its human sides and is dependent upon human elements for development.

Christ could have done differently, but He placed the development and permanency of His Church, humanly speaking, on the shoulders of comparatively weak men. He could have used some miraculous, mysterious, internal power, but He preferred to entrust it to men—to the eloquence of men, to the eloquence of men's words and actions, to mutual edification. "Faith comes by hearing, and hearing comes by preaching, and how shall they believe if they have not heard?"

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### *Words That Are Wisdom*

*The Sword of the Spirit* (London, England) established a noteworthy record as a morale builder and a coördinator of human effort amid the chaos of war. In its pages were frequent quotations from the pronouncements of the Holy Father. The July, 1945, issue carries a number of telling excerpts. In the retrospect, after six years of war, we now see the war-time Vicars of Christ, Pius XI and Pius XII, as fearless champions of right and justice. We are reminded of Newman's passage, in his "Idea of a University," where he speaks of the Vicar of Christ as the one man in the history of ages whose words have been wisdom, and whose commands prophecies.

It was in June, 1931, that Pius XI scourged Fascism for its resolve to monopolize completely the young for the exclusive advantage of the State, and denounced its tenets as an ideology which clearly resolves itself into a true, a real, a pagan worship of the State. Fourteen years later, in 1945, it is amusing to hear the Pope labeled a Fascist.

In March, 1937, Pius XI condemned Naziism in no uncertain terms when he spoke of its policy as one that would wreck every faith in treaties and make every signature worthless. He scouted the Nazi concepts of a national God, of a national religion, and the Nazi attempt to lock within the narrow limits of a single race God the Creator of the universe, before whose immensity they are "as a drop in the bucket." Eight years later, in 1945, it is amusing to hear the Pope labeled a Nazi.

Again in March, 1937, Pius XI analyzed Communism as a doctrine that strips man of his liberty, robs human personality of all its dignity and of all its natural rights, removes all the moral restraints that check the irruption of blind impulse, and finally makes marriage and the family a mere outcome of a specific economic system. Eight years later, in 1945, it is passing strange that we do not hear the Pope labeled a Communist.

No, the Holy Father is not a Nazi, nor a Fascist, nor a Communist. On May 18, 1943, Pius XII pleaded for "some universal international body, pledged to uphold the law of God in international affairs and sufficiently strong to enforce obedience," and for "a world court capable of maintaining its decisions by collective action." These instrumentalities will give, says the Pope, "some prospect of peace being permanently established on earth." Here is the world view of the true statesman.

Again on Christmas, 1944, Pius XII warns the democratic State, whether monarchy or republic, against "the danger that a selfish lust for power and vested interests will prevail over the essential need for political and social morality, and that the false appearance of a purely formal democracy may often serve as a mask for what is in reality least democratic." Will the statesmen of the world give ear? Our prayer for peace becomes now a prayer that the statesmen of the Big Three may not ignore his words.

### *Interest in the Eastern Rites*

In recent years many of the Popes have urged every Catholic to manifest a deeper love for and interest in the Oriental Rites of the Church. In his Encyclical Letter, "Rerum Orientalium," of 1928, Pius XI exhorted the bishops to cultivate this study of the Oriental Rites. He pointed out that it is the duty of every Catholic university to establish a chair of Oriental studies. Every theological seminary should have a professor who "would be able to give at least some elementary instruction on Oriental subjects."

The Supreme Pastors of Christendom have ever been solicitous for the return of the dissident Eastern Christians to the True Fold. They have advocated a better knowledge of the Eastern peoples, their liturgies, their history, and their mentality. In 1935 Bishop Gallagher of Detroit wrote these words in his Preface to a pamphlet, *Strangers within Our Gates*: "Want of sympathy and lack of comprehension of the Eastern people and their mentality, paved the way for the separation of the Oriental Church from the Catholic unity as much as did the strife occasioned by controversy." It is a mark of culture for a Catholic to know the origin of these Rites. In fact, a sound knowledge of one's own Rite presupposes an acquaintance with the other Rites of the Catholic Church. We are all brother-Catholics, professing the one Faith of Jesus Christ, making use of the same seven Sacraments, and united under one visible head, the Vicar of Christ on earth.

Many excellent books, pamphlets, and articles on the Catholic Eastern Churches have appeared in the past few years. For those who wish to get a grasp of the subject in short compass we recommend the pamphlet above referred to—*Strangers within Our Gates*, by the Reverend Leo I. Sembratovich. The reading of his 46 pages will stir one to delve deeper into the subject.

## *The Dignity of Woman*

In his recent address on the obligations of Catholic women, the Holy Father has made it clear that there is a strict obligation in conscience for women to go into public life to the extent that is necessary to hold back currents and oppose doctrines that threaten the home and undermine its foundations. "Your day is here, Catholic women and girls. Public life needs you. To each one of you might be said: *Tua res agitur* (Your destiny is at stake)." The Holy Father warns that the modern agitation for women's rights is in reality an attempt to foster the economic and military power of the totalitarian State to which all must inexorably be subordinated. He deplores women's absence from the home, her rightful sphere, for any reason whatsoever, and reminds all women that nature itself teaches through the qualities, temperament, and gifts peculiar to her sex, that the sphere of woman, her manner of life, her native bent, is motherhood. Every woman is made to be a mother: a mother in the physical meaning of the word, or in the more spiritual and exalted but no less real, sense.

We recommend the Encyclical as required reading in every Catholic high school for girls.



# Life of Our Lord for Kindergarteners

By SISTER MARY CLARA

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The purpose of these stories is to make Jesus known to those whom He so dearly loves, the little children, who so dearly love Him once they come to know Him.

As most children of kindergarten age will have little or no previous knowledge of the content of these stories, we take for the first stories those which will impress the child with the kind and loving personality of Jesus as man and with His omnipotence as God. With this impression well founded, the story of creation is developed.

In many cases the ability for spiritual development in the very young child has been underestimated or, worse, overlooked. Considering the infinite care with which God provides for the child's physical growth and development, we can be assured that He is not less generous in His provision for the child's spiritual growth.

It is hoped that these stories will help teachers and mothers of young children to make Jesus known and loved by His little children, because "of such is the kingdom of heaven."

## *Jesus Blessing Little Children*

One day Jesus was very, very tired. He had been walking along the country roads talking to the people, telling stories and helping everyone He met. When the people had gone home, Jesus was left with a few of His very best friends. He decided to sit down and rest.

He was resting only a few minutes when some women with their little children came along. The mothers were happy to find Jesus. They loved Him, and knew that their children would be happy too.

Jesus' friends came out and said: "Go away, Jesus is tired."

Jesus called out and said: "Do not chase those children away. I love little children and want them to come to Me."

The children were glad to hear that. They ran right up to Jesus. Some of the little ones climbed right up on Jesus' lap. Jesus talked to these little children. He told them how

much He loved them. I am sure that the children told Jesus all about their pets and their favorite toys. He was glad to hear these things because He loved them.

Jesus loves us, too, and wants to have us talk to Him often. He likes to have us tell Him about ourselves and all about our mothers and fathers. When we thank Jesus for the many things that He gives us, it makes Him happy.

Let us talk to Jesus right now. He is right here, even though we do not see Him, just as truly as He sat on the wall long ago with those little children. Let us close our eyes so that we will not think of anything but Jesus.

“Dear Jesus, I love You. You are so good and kind. You gave me my mother and father to take care of me. I love them very much. They are the best mother and father in the whole world. Thank You for giving them to me. I will try to do everything that they say because I know that this is what You want me to do. Stay close to me, Jesus, so that I can talk to You often.”

*Recapitulation of Story.*—Let us learn the story of Jesus so we can tell it to our mothers and fathers.

“One day Jesus was tired. He sat on a wall. Women brought their little girls and boys to Jesus. Some men came and said: ‘Go away. Jesus is tired.’ Jesus said: ‘Do not chase little girls and boys away from me. I love little girls and boys.’”

### *Stilling the Storm*

One time Jesus went for a ride in a boat. He was so tired that He fell fast asleep. Soon it began to rain. The wind began to blow the water into the boat. The Apostles were afraid. They said: “Wake up, Jesus. It is raining. The wind is blowing the water into the boat.” Jesus woke up and put out His hand. It stopped raining. The wind stopped blowing the water into the boat.

Jesus just put out His hand and it was all calm again. How could He do that? Because He is God. God can do all things. God knows all things, too. He really knew that the

Apostles were afraid long before they told Him about it.

Jesus knows all about us, too, but He likes to have us tell Him about ourselves. He wants to have us ask for things we need, and thank Him for things that He has given to us.

Sometimes when we are going to talk to God, we say that we are going to pray. We talk to God in the morning. The minute we jump out of bed, we kneel down beside our beds and say: "Good-morning, dear Jesus. Thank You for taking care of me all night. Please take care of me all day." Before we climb into our beds at night, we say: "Good-night, dear Jesus. Thank You for taking care of me all day. Please take care of me all night. I am sorry if I made You sad today, because You are so good."

God is everywhere, so He is sure to hear us. Even though He knows that we need some special help like the Apostles, He sometimes waits until we ask Him for it. God loves to have us talk to Him. He is right here now waiting to hear what we have to say. Let us talk to Him.

"Dear Jesus, I know that You are right here this very minute. You can see me. You can hear me. You even know what I am thinking about. You knew all about the storm even though You were asleep. You knew that the Apostles were afraid, but You did not pretend. You waited until the Apostles asked You to help them. You know all about me, too. You know just what I need, but You like to have me tell You. You like to have me talk to You. Please stay close by me always, Jesus, so I can talk to You often. When I go home I will tell my mother and father the story of Your ride in the boat during the storm."

*Recapitulation of Story.*—"One time Jesus went for a ride in a boat with His Apostles. Jesus was so tired that He fell fast asleep. Soon it began to rain. The wind began to blow the water into the boat. The Apostles were afraid. They said, 'Wake up, Jesus. It is raining and the wind is blowing the water into the boat.' Jesus woke up and put out His hand. It stopped raining and the wind stopped blowing the water into the boat."

# How Shall We Teach Religion to Pre-School Children?

By SISTER CLARITA SERAMUR, S.C., M.A.  
Holy Angels High School, Sidney, Ohio

Are teachers of preschool children agreed that to teach these little ones is not such a difficult task, but to attempt to explain to someone else just how it is accomplished *is* difficult? To the Catholic educator, the precious years in the preschool life of the child hold not only a great opportunity but likewise a great responsibility, since it is here that the habits are formed which are to shape the entire life of the child in years to come.

While Froebel applied the name kindergarten to the first school for preschool children as far back as 1837, the term as he used it meant little more than what the name itself implies—namely, “garden of children,” wherein children between the ages of four and six gathered to play games, to sing, to dance, and to do simple handwork. Today, secular educators claim to have in their kindergartens “schools for the psychological training of little children by means of play and occupations”—the term *play* being used to designate what children *want to do*, and the term *occupations* to designate what children *are told or taught to do*. Such schools have flourished throughout Germany, Great Britain, Holland, Belgium, Switzerland, Austria, Hungary, Canada and the United States, but it is in the United States that the kindergarten has had its fullest development.

As in secular schools generally, these kindergartens lack the basic factor necessary for the proper training of the children. Since the age of six is considered “the golden age of psychology,” it is important that the preschool years in the life of the child be used to build up the proper attitude for the acceptance or at least the recognition of those truths which are to play so vital a part in his character development. How can this be accomplished without stressing religion even in these tender years? Here is where the grave responsibility of

parents, particularly that of the mother, plays such a significant rôle. It is the one coming in such close and intimate contact with the child that moulds its plastic mind into one of beauty—or rather, that keeps it beautiful, since the mind of a normal child is beauty in its essence, coming as it does unspoiled from the hands of its Creator. Where, then, is the place of religion in this great task?

Recently, when visiting a certain school for preschool children in the Archdiocese of Cincinnati, the writer asked the young Sister whom she found zealously engaged in teaching these little ones: "Sister, just how do you teach religion to these tiny tots?" Hesitantly, the little Sister lifted her dark eyes in response, as she answered: "Oh, Sister, my methods have never been approved; they have not even been observed." Perhaps this is how many a kindergarten teacher feels about her work, and yet she needs no observer but the sweet and loving Christ, whom she is striving to imitate. In recalling the words which He once said, "Suffer the little children to come unto me, and forbid them not," she has the Divine Exemplar ever before her eyes leading her on in her great work by His own encouragement.

"Well, Sister, tell me all about it," I said. "Or would you rather that I remained and observed your work?"

She replied: "I would rather have you observe."

### *Teaching to Know and to Love*

The result of that pleasant afternoon has taught the writer a valuable lesson; for here in this school for preschool children she found the greatest religion lesson being taught that she has ever observed. Here these sweet, innocent children were being taught not only *to know God*, but *to love Him*. In the room was a chart for Father Heeg's little book, "Jesus and I," and one could see that it had been well used. On this chart is a copy, in large and attractive lettering, of the Our Father and the Hail Mary, and while all the twelve little ones present were less than six years of age, not one faltered in the recitation of these two beautiful prayers of the Church. Then

Sister asked them questions, to which eager responses grew with more and more animation as the prayers were explained. Sister uses in connection with her chart another book, "The Our Father for Children" by Father Daniel Dougherty, which, she says, explains the Our Father simply and beautifully.

### *Use of Attractive Chart*

The chart mentioned contains many attractive pictures and the children exclaimed with delight when Sister turned to the favorite picture of each. She spends about a week studying each picture, and by the time the week is finished the children not only understand its meaning and can readily tell about it, but show that they feel a love within their innocent little hearts for the characters represented. One little tot ran up to me and looking up eagerly into my face exclaimed: "I love Jesus. Sister, do *you* love Him, too?" Another, on seeing placed before her a picture of Our Lady, said: "She's my mother. I mean, she's my mother in heaven, and she loves me just like my mother here loves me."

In telling the story of some of the pictures, one must needs be amused at their innocent narrations, but what volumes of deep and precious knowledge they contain! While books written for such preschool children contain questions on the material, it is well for the teacher to make up her own questions to encourage the child in an effort to express himself; for the individual differences of children call for individual help on the part of the teacher. A question may work well for one child, and yet not even be understood by another. Here is where the skill of the preschool teacher plays such an important rôle. The clever teacher can get an answer from the slowest child.

### *Bible Stories as Background for Chart*

Sister also uses the Bible Stories by Cardinal McCloskey. These serve as a background for the pictures on the chart. As the little ones are gathered around the picture, Sister tells them the story of the scene depicted, and they pick out the



different characters and things represented. Often, while telling the story, Sister is interrupted by such outbursts as: "There He is; I see Him, Sister." Then another youngster asks that all stop until he finds Him, too. The day I was present, one little boy began to cry in the midst of Sister's story because he "couldn't find Jesus" in the picture. The simple reason was that another child was standing in front of him. When Sister sweetly placed him where he could see, the tears were soon dried.

Sometimes, Sister uses dramatization. Children love anything that brings the play element into their classes, but they tire quickly. No matter what type of work is being used with such young children, it must not exceed fifteen to twenty minutes. More can be accomplished in a shorter time by presenting something new and arousing fresh interest than by prolonging instruction to a tiresome length. This is especially true in the teaching of religion. The lesson must be made both interesting and attractive when we suffer the little children to come unto us, for even at the tender age of preschool children our greatest aim is to teach these young hearts to know God that they may love Him.

# The Catechist Makes Christ's Method Her Own

By SISTER M. THECLA, I.H.M.

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Many persons are possessed of the notion that it is only necessary to have the divine virtue of faith and a catechism to accomplish the task of instructing children in Christian doctrine. It is true that these are required—but more than that, it takes a great deal of enthusiasm, effort and, above all, method to fulfill satisfactorily the duty of a catechist; for that duty does not consist in merely giving children a knowledge of what the Church teaches, but in imparting an appreciation for divine truth and in motivating them to live it in their daily lives.

A careful preparation of the doctrinal content of the lesson should certainly precede the catechist's appearance before her class, but she must also be equipped to present the doctrine as something that affects each child personally. Chief among the aims of her lesson are these: to motivate young wills to do good and to lay solid foundations for lasting attitudes of mind. Furthermore, the teacher must realize that to every catechetical truth there is a double perspective—hers and that of the class. The truth is one and the same, but children can see it from their childish perspective only. It is a part of the teacher's preparation, then, to foresee how the truth will appear interesting and clear in their eyes.

Though far removed from our modern educational system, Christ is the perfect exemplar for the teacher who would make her lesson captivate the minds and hearts of her pupils. Holiness radiated from the God-man and enthralled the hearts of His listeners, but Christ did not depend upon Himself alone. He knew the secret of arousing interest and of holding attention; He consecrated the ancient art of story-telling by His use of it to impart divine truth.

The catechist who tells a story with her eye and heart on the

scene, painting vivid word-pictures, and making use of language suited to the intellectual and emotional capacities of her class, holds the golden key to informing, stimulating and inspiring young minds that are yearning for truth and goodness. There is no better means of making what is remote and abstract, living and concrete.

### *Personalizing the Character of Christ*

In her memory's treasure chest, the catechist should have many stories that personalize the character of Christ. The heroic impulse, which is particularly strong in boys, clamors at an early age for expression. Where there is no religious training, a boy's desire to be a hero or a leader is expressed in his ambition to belong to a gang, to follow one whom he admires as daring and courageous. This psychological force, so often a source of discouragement to the teachers of adolescent youth, presents to the religion teacher a wonderful opportunity. It is the "open sesame" for presenting Christ as a Leader worthy to be admired and followed. There are many events in the Gospel which show the fearless, noble character of Christ in His dealings with men and bring Him to the attention of young hearts as a very real and lovable Person.

The catechist can hardly unfold the story of Christ's life without including the parables and comparisons He used. Of their very nature, these constitute the best method of vitalizing Catholic truth, for that was Christ's purpose in telling them. The figures and parallels used by Our Lord were adorned with details, local and personal to His audience. The catechist of today can duplicate the essential elements of familiarity and concreteness which made Christ's stories so interesting and so effective by transposing some of the words and circumstances into our own American idiom and with modern equivalents. The lesson of the parable is easily understood by the child as applicable to his own life when the Scriptural text is clothed with the flesh of a living familiar language.

The moment Christ began to teach, He reached for a coin, a

mustard seed; or He pointed to the lilies in the field, the fish in the sea, the tiny green shoots on the fig tree; He utilized the conduct of men at wedding banquets, as they watched the browsing sheep on the hillside, as they toiled in the harvest-fields. The catechist would be foolish not to follow His method of drawing from the wealth and variety of creatures on every side to make a truth forceful and concrete. Innumerable are the opportunities for using the familiar experiences of everyday life to lead the child's thoughts to a consideration of eternal values.

Finally, in her repertoire of stories the catechist will include many from the Lives of the Saints. Children will fail to understand and appreciate virtue when it is merely defined or explained, whereas they will be fascinated by it when it is exemplified in the heroic deeds of Saint. The vague-sounding definitions of fortitude and piety found in the catechism suddenly come alive with an attractiveness and desirability when they are embodied in the story of a Christian martyr. However, in choosing incidents from the Lives of the Saints to tell to her class, the catechist must exercise prudence. Emphasis on the extraordinary deeds of holiness accomplished by children Saints in other ages and in other environments serves no practical purpose for the modern American child. Rather, the stories should picture one who shares with youth the frailties of human nature, but who makes use of God's grace to overcome his faults and do good. The presentation of virtue that is imitable, motivates the child to look for similar circumstances in his daily life to be cheerful, obedient, and joyful in making small sacrifices for Our Lord.

Whether she is sketching Jesus at the bedside of the ruler's daughter or Peter Claver bearing food to his beloved slaves, or dressing up the parable of Lazarus and Dives in modern language, the teacher must keep in mind that her story is an effective tool. Used with simplicity, sincerity, and spontaneity this tool is a means of imparting Christ's holiness to little ones in Christ's own way.

# A Story for the Teaching of Commandment V

(Revised Baltimore Catechism No. 2, Questions 251-253)

By SISTER M. JULIANA BEDIER

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(Suggestions to the teacher: Discuss the Commandment and the three catechism questions and answers. Let the children give their own opinions as to the proper keeping or violation of this Commandment. Then read the story. Encourage discussion. Apply the principles to local conditions or situations which may be familiar to the children. Encourage the children to make resolutions as to their own future conduct. Have them copy all or some of the Scripture quotations. Have these quotations read several times in class, and if possible, have the children memorize them. If time allows, some of the quotations might be hand-lettered, illustrated, bound into booklets or made into bookmarks.)

## *Scripture Texts*

"Thou shalt not kill" (Exodus, xx. 13).

"The Lord is the God to whom revenge belongeth:

The God of revenge hath acted freely.

Lift up thyself, thou that judgest the earth:

Render a reward to the proud.

"How long shall sinners, O Lord: how long shall sinners glory?

They have slain the widow and the stranger:

And they have murdered the fatherless.

And they have said: 'The Lord shall not see: neither

shall the God of Jacob understand.'

"Understand, ye senseless among the people:

And you fools, be wise at last.

He that planted the ear, shall he not hear?

Or he that formed the eye, doth he not consider?

"And he will render them their iniquity:

And in their malice he will destroy them:

The Lord our God will destroy them" (Psalm xciii).

"Woe to you that join house to house and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth?" (Isaias, v. 8).

"Deal thy bread to the hungry, and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh.

"Then shall thy light break forth as the morning. . . . Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say: 'Here I am.'

"When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday.

"And the Lord will give thee rest continuously, and will fill thy soul with brightness, . . . and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail" (Isaiah, lviii. 7-11).

"Do good to thy friend before thou die, and . . . stretching out thy hand give to the poor. Before thy death work justice: for in hell there is no finding food" (Ecclus., xiv. 16).

### *A Story for Teaching the Commandment*

Take a map of South America and look at the long chain of mountains that runs from north to south, like the backbone of the land. It was in a green smiling valley in this range of mountains that Pedro lived. Pedro was a young lad of nine when he first knew what trouble was. He had grown up from babyhood in the Indian village, where his mother and his father lived in a small house made of earth dried in the sun. Beans, squashes, corn, and potatoes grew in the back yard, and chickens strolled about the yard, scratching for food. All around the village lay the fields of wheat which all the Indians owned together. There they all took part in the work, planting the grain, scaring away the birds that ate it. When the wheat turned golden brown, all the people worked together to cut it. All the Indians, men and women, took turns at fanning out the chaff from the wheat, throwing up shovel-fulls into the stiff breeze, gathering up the grains into baskets. And from the grain harvest each family had its share. Each family had its cattle, sheep, and horses which grazed on the village lands. Always there was plenty to eat and enough to wear. There was work, but it was good and pleasant work, shared by everybody, and nobody was too tired and nobody was poor.

Then, when Pedro was nine, came the time of trouble. It came from Don Carlos, the man who owned a great ranch of many thousands of acres near the Indian Village. Don Carlos wanted more land. Already he was rich. He had thousands of head of horses and cattle. He owned mines in the mountains, where hundreds of poor Indians toiled day and night to bring out the precious metals from the earth. But he wanted to become richer. He wanted to be the governor of his State, and he thought that, if he had a great deal more money, he could pay many people to vote for him. So Don Carlos brought men with guns and swords, and drove the Indians out of their lands and their village. He took all the cows and horses belonging to the Indians, too. Pedro and his father and his mother had to leave their home.

"How shall we live, with no homes and no farms and no cattle?" asked the Indians.

"You may work for me, I will pay you wages," answered Don Carlos.

Some of the Indians went away and tried to make homes for themselves on the rocky hillsides. But Pedro's father and mother went to work for Don Carlos, herding sheep. Pedro watched the sorrow in the eyes of his parents, as he helped them drive the sheep from one pasture to another on the steep mountainsides. They said nothing, for the Indians are often silent, and their sorrow made them more quiet still. Pedro hated Don Carlos in his heart.

"How can God let a bad man take away our home?" Pedro asked one evening as he squatted in the poor little tent while his mother cooked the dried potatoes for supper.

"God did not intend it," said Pedro's father. "God has commanded us not to kill. And a man who takes away the living of the poor murders him. Don Carlos is guilty of murder, just as if he cut our throats with a knife."

"I will kill him, when I grow up," said Pedro.

"Hush, God forgive you," said Pedro's mother, as she took the pot off the fire. "God said: 'Thou shalt not kill.' That means you too, son. Shall you lose your soul, because a bad man loses his?"



Pedro felt ashamed. He hung his head.

Time went on. The shepherds were out in the cold and the rain and the snow. Don Carlos paid them so little that they were hungry all the time, and they had no fixed home, but went from place to place with their sheep, living in cold, open tents. Cold and hunger and sorrow were too much for Pedro's father to bear, and in a few months he died.

Pedro said nothing, but hate blazed in his eyes and in his heart.

"When I grow up, I will kill Don Carlos," he said.

Pedro's mother could not tend the sheep alone, so she took her son and they went up to the town to labor in the mines. There Pedro and his mother worked all day sorting the ore, putting the bright pieces in one heap, and the dull ones in another. Many other women and children were working in the same place, in a poor shed where the cold winds swept through and chilled them. The pay was so little that they had to work many hours to get enough potatoes to keep them alive. It was not long before Pedro's mother too died, and the boy was left alone.

"Don Carlos killed my father, and now he has killed my mother," thought the boy. "He kills thousands of people by driving them out of their homes, and by paying them such small wages that they must become sick and die of starvation. When I grow up I will kill him."

Pedro went on working at the mine. He had no home, but slept where he could, in sheds and alleys. One day the Senora Diaz was going down the side streets of the town with a basket of good things for a poor family. She was a rich woman, who spent all her time praying and doing good. She noticed a small boy who seemed to be all eyes—eyes full of hate, looking out from a pale, thin body clothed in rags. It was Pedro. He sat crouched in a corner beside a shed, eating a crust.

"My poor child," said the Senora, "have you no home?"

Pedro shook his head: "No." The Senora looked beautiful, with her pale face and black dress and veil. And her voice was kind.

"What is your name?"

"Pedro," said the Indian boy.

"What do you do all day?"

"I work in the mines."

"Oh, my poor child. And so you have not enough food and no clothes but rags. Come, let me take you home. I will give you food and clothes, for the love of God."

Pedro followed the lady. First she left the basket of food with a poor family, and then turned back to her fine big house on the hill, with its lovely flowers in the windows, its warmth and cheerfulness, its servants who loved her as a mother.

There the Senora, whose husband was dead, took care of Pedro, saw that he was bathed and cleaned up for the first time since he had left his village home. She gave him warm garments, and fed him. When the child was clean and dressed, the lady thought: "What a fine, intelligent-looking boy! I have no children, and am so lonely, so why not keep him and send him to school?"

So Pedro did not go back to work in the mines any more.

Gradually, he told his story to the good lady, who wept over it until her pretty lace handkerchief was all wet with tears.

"Don Carlos killed my father and my mother," said the boy, with hate in his tone.

"God have mercy on him!" said the Senora. "There are hundreds in the town who starve while they work in his mines. We must pray for him. I should not like to die and meet God, with such sins on my soul."

"I always said I would kill him, when I grew up. . .," said Pedro.

The Senora burst into weeping again and took the boy in her arms. "Oh, my poor child," she said, "it was only because you had suffered so much, and you did not know the goodness of God. Come, let us go to chapel and pray. We will pray for Don Carlos, and for all the poor who suffer from him."

The Senora had a beautiful chapel in her own house. There

Pedro knelt and prayed, and peace came into his heart. He forgave Don Carlos, and asked from his heart that God might have mercy on the wretched man's soul.

Pedro went every day now to school, and he learned his catechism from the good Senora Diaz. Once or twice a month the priest came and said Mass in the chapel in the lady's house. Other days the Senora, with her newly adopted son at her side, went to Mass and Holy Communion in the church. God's grace was working in the boy's soul, and finally one day he asked the Senora something that kept coming into his mind and his heart.

"Do you think, Little Mother," he said, "that I might one day become a priest?"

Again the Senora wept, this time with joy. "God has answered my prayers," she said. "Always, I wanted a son to be a priest. Now He has blessed me."

So Pedro went away to the seminary to study. He wrote a letter to his Little Mother every day, and every day she wrote to him. She told him how she was giving food and clothes and medicines to the poor people in the mines, how many were dying of starvation and disease that she could not help, how she prayed that her son Pedro might become not only a priest, but a very holy priest who loved both God and man with all his heart.

On the day when Pedro became Father Pedro, the Senora, now white-haired and very frail, knelt in the church and saw her son ordained. She had begged the Bishop to send him home to her own town, and the Bishop did so gladly, as the old pastor in that mining town was sickly and not strong enough for the work among the rough miners and the many poor.

So when the Senora Diaz went to heaven, not many months after that, she had her own Father Pedro to give her the Last Sacraments and to say Masses for her soul. She left all her money to the young priest to be used in his work for the poor.

Young Father Pedro worked night and day for his people. He visited the sick and the dying at all hours. He took the very poor into the Diaz house, which was now his. He finally had the big house turned into a hospital for the poor, and he

himself lived in a small hut like those of the Indians who worked in the mines. With the Senora's money he was building cottages for the mine workers. He persuaded an honest young man to manage a store where the working people could buy what they needed at very low prices. This made the managers of the mine angry, for they had always sold things to the Indians from their own store and had charged high prices. They wrote to Don Carlos, the mine owner, who was now Governor, to get rid of the young priest who was doing too much to help their workers.

The Governor, Don Carlos, was coming soon to visit his mines, and he thought he would attend to the priest at that time. The managers arranged for a big celebration and a parade in honor of the Governor.

Father Pedro was very busy on the day of the parade. He had found some orphan children, and was looking for a good family to take them in. Leading two little girls and holding a baby in his arms, he went to the home of a good Catholic woman to ask her help. While he was there, a messenger came running.

"Padre, Padre, come quick. The Governor has been shot. He is dying. He wants a priest!"

Leaving the children with the good lady, Father Pedro hurried down the path and up the steep mountain street to the hospital. The soldiers, who were guarding the place, let him in, because the Governor had sent for him. He found Don Carlos pale and breathless, propped up in bed, his eyes closed, while doctors and nurses fluttered about.

Don Carlos opened his eyes. Father Pedro thought he had never seen such a look of misery and despair. The man almost screamed at the priest: "Father, Father, I am going to die. I am going to hell."

The priest motioned doctors, nurses, and guards to leave the room. Then he knelt down beside the dying man. The man was gasping. Blood oozed from his mouth.

"All the people I have cheated . . . beaten . . . starved . . . they are between me and God. God will not forgive me. I am going to hell."

"Hush," said the priest. He smoothed the man's forehead, stroked his clenched hands, soothed him into silence.

"I promise you that God will forgive you, if you are sorry. I promise you—by the blood of Jesus Christ."

"Oh, He cannot, He cannot, forgive me," moaned the man.

"Listen," said the priest. "You know that God is good, isn't He? He is better than any man, isn't He?"

"Yes, yes."

"Now listen. My family was one of those of the village in the valley. You drove us out. My father died of cold and hunger and sorrow. My mother starved, working in your mines, until she died. You have killed my mother and my father. And now, listen. I forgive you. Isn't God better than man? Cannot God forgive you, if I can?"

Don Carlos' face had taken on a look of blank surprise. His terrified eyes held the priest's, begging, pleading.

"Are you truly sorry?"

"God knows I am sorry. Can God forgive me?"

"I will hear your confession, and God will forgive you."

So, the dying Don Carlos told his lifetime's sins to the young priest. After it was over, he sent for his lawyer, and in the presence of Father Pedro all the land he had stolen was deeded back to the Indians and others to whom it belonged. He directed that the money that came from the mines should be divided up among the people who worked in them, so that they could have good wages and live in peace. His millions of dollars he gave for churches, hospitals, schools, and libraries in the small Indian villages in the faraway parts of the mountains. Quickly he dictated and signed his will, for his time was short.

Father Pedro was with the Governor when he breathed his last, holding a cross with the figure of Our Lord pressed to his heart. Don Carlos had been wicked for a long time, but he had made up by being very good in a short time.

Then Father Pedro went to the prison to visit the poor Indian who had shot Don Carlos. On the way, he thought: "God have mercy on me! I might have been this poor murderer."

# The Song of Bernadette: A Seminarian's First Lesson in Catechetics

By THE REVEREND PETER A. RESCH, S.M., S.T.D.  
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Let me begin by proposing a First Prelude to some considerations I should like to make on the importance, for seminarians, of acquiring a right attitude towards the subject of catechetics.

No doubt you have admired the impressive screen version of Franz Werfel's "Song of Bernadette." Permit me to revive some of those passing scenes in your mind's eye. Do you remember the Dean of Lourdes, Father Peyramale (Charles Bickford), appearing at the catechism class in his village school? Besides superb general acting and character interpretation (which we leave to competent critics to evaluate), Father Peyramale presents some model attitudes for the priest in dealing with his nun-catechist. He does three things in particular which are worthy of imitation by pastors and of study by future priests.

First, he enters the religion class *for the purpose* of encouraging his children and rewarding them for lessons learned.

Secondly, on a problem of pupil conduct (the manner of treating Bernadette's supposed imposture or hallucination), he consults with the teacher, Sister Vauzous (Gladys Cooper), *outside* of the schoolroom and not in the presence of the class.

Thirdly, *in the classroom*, he supports and approves the teacher's decision, even when that decision seems harsh and unjust. (We are not shown, in the picture, what admonition the kindly pastor might have made later to correct the bitter cruelty which Sister Vauzous practiced upon her backward yet favored pupil, Bernadette Soubirous.)

Neither are we shown—the story was not told or filmed for that—how Father Peyramale taught catechism himself. We take for granted, in view of the actions we have just enumerated, that he did teach catechism, and that he taught it efficiently.

The point we would wish seminarians to note is that Father Peyramale understood the classroom set-up, and possessed a grasp of the pedagogical background that supports the religion class—as well as every other class taught in a school.

### *Most Important Problem for Priest-Catechist*

It is here, we contend, that the first and main emphasis should be placed by the seminarian who prepares himself for his future catechetical work. He must become aware of the problem that the teaching of religion in a classroom will present for him some day—a problem that varies at the various levels of instruction. It is definitely not a problem of adding more doctrinal baggage. We take for granted that the seminarian, who has passed his examinations in the regular branches of theological science, knows his religion thoroughly and has the answers to most, if not all, of the questions that people, old and young, can ask him on the subject of faith and morals.

The seminarian, too, realizes that he knows his matter. And this realization is often the starting point of his error. He is only too apt to reason that, because he has been filled with theology in the seminary and has easily “pulled down” 90's and 95's for dogma, moral, exegesis, etc., that he is now prepared to teach these branches to any flock, especially to the children of the parish and the boys and girls of the diocesan high school.

He is inclined to assume that going to teach catechism in the parish school is exactly like going up into the pulpit on Sunday morning to preach to the adult world. He does not realize that there are necessary procedures for conveying truth to youngsters seated in rows and benches, and that there are techniques for testing whether or not that truth has been grasped, assimilated, and retained. He is hardly aware of the most important problem facing the man who would speak to the minds of a classroom audience—the problem of gently compelling good behavior and honest attention.

Consider the following incident by way of illustration. In



a town with a public school set-up rather favorable to Catholics, "released time" was granted to ministers, according to State law, for the religious instruction of their children in public schools. Two young priests were assigned to teach religion to Catholic students in the local high school. Soon their classes became a bedlam of noise and riotous misbehavior. Religion had to be discontinued. Anyone can imagine the chagrin of the priests, the mortification of the Catholic community, and the reflections that must have been made about priests as teachers, and about the Church in general, by the professional public school teachers forced to witness such unfortunate inefficiency in ministers of religion.

#### *Another Misconception to Be Avoided*

Again, by a strange kind of inconsistency, the seminarian is inclined to concede that, since the teaching of religion is a classroom affair, it is to be left to the Sisters and Brothers of the teaching Orders. As for himself, he feels he has no vocation for teaching; if anything, the course of Education given him in the seminary has prejudiced him against the profession, and he fears that, if he were to manifest too much interest in it, he might be assigned after ordination to teaching in the diocesan high school. He unhappily spurns pedagogy as something beneath his ideals and aspirations. He will win youth by his personality and activities!

There is danger, too, of a superiority complex, a spirit of subtle pride and haughtiness over the simple Sisters and Brothers who can *only* teach. To the early lessons he received in the grade school the seminarian frequently attributes the erroneous concepts which he has had to correct in himself when the mysteries of theology more clearly dawned upon him. (It does not occur to him to attribute such false concepts to his own obviously immature and forgetful childhood.) He may leave the seminary convinced of the "fullness of his word," and "barge into" the parish classes with a naively critical disposition towards the professional men and women who have vowed their lives to the teaching of the Faith, and

who have consequently prepared themselves with religious zeal to learn and to practice the art of presenting truth systematically and scientifically to the youthful mind.

If the seminarian is really wise, he will begin to observe his old teachers, in retrospect or on some actual visit, in order to learn something, if possible, of practical methodology, which can be offered to him only sparingly in his seminary courses. He will not disdain to confer with Sister on classroom problems if—or rather, *when*—these problems loom in his vacation-school practice, and later. He should also realize that he will gain in ascendancy over the children in the measure that he supports the authority of the Religious and coöperates with her, as she does with him. But, perhaps, we are now looking a little too far ahead.

Let us repeat, the first lesson for the seminarian is to conceive a right attitude towards the teaching of religion in a classroom, to endeavor to envision and to grasp some of its practical problems, and to entertain the conviction that there *is* a problem for him in this field.

# St. Peter Canisius, Master Teacher of Germany

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## II. St. Peter Canisius, Founder of Colleges

After spending a single year at Messina, Canisius was summoned to Rome by Ignatius who had received an urgent appeal from Duke William IV of Bavaria for three theologians for the University of Ingoldstadt. The three selected were Fathers LeJay, Salmeron, and Canisius, the youngest of the group. While it is said that Canisius was chosen because of his "outstanding probity and learning," we may well believe that his knowledge of the German language and his familiarity with the religious conditions within the Empire were additional qualifications too obvious to be overlooked.

Since none of the three had the doctor's degree in theology, the farsighted Ignatius sent them by way of Bologna to take the examination for the doctorate. Since the University of Bologna had a great reputation north of the Alps, the possession of its highest degree would mean that the scholarship of the Jesuit theologians could not be questioned in university circles. The examining board included the learned Dominican bishop, Ambrose Catharinus, and two other Dominican theologians. Canisius and his brethren passed their examinations with flying colors, and proceeded on their journey to join the faculty of the University of Ingoldstadt, where they arrived on November 3, 1549.

Here began the real educational apostolate of Canisius, of which the founding of the Jesuit house of studies at Cologne, three years earlier, was but the forerunner. Henceforth his mission as an educational and religious leader was to bring him into Germany, Austria, Bohemia, Hungary, Poland, and Switzerland. For about half a century he led a most strenuous life: preaching, teaching, catechizing, writing, organizing and

striving by every means within his power to galvanize into life the apparently dead or dying Catholic school system.

To understand the magnitude and importance of the task which confronted him, we must glance at the effects which the Protestant Revolt had produced on the whole school system up to this time. Paulsen, a non-Catholic, informs us that between the years 1525 and 1535 the depression of learning in German lands was without a parallel in history.<sup>1</sup> More frequently cited is the remark of Erasmus: "Where Lutheranism prevails, learning perishes." But it is too frequently forgotten that in those parts of Europe which later returned to the Catholic fold the educational situation was exceedingly precarious. For the years 1538, 1541, and 1550, Janssen cites reliable testimony to show that Protestant schools were so far in advance of Catholic schools that numbers of Catholic youth were being drawn into the former.<sup>2</sup> It would seem that for several years the Catholics, lacking vigorous leaders, were completely bewildered, while the more aggressive champions of the Protestant cause were effectively using their schools to pervert Catholic youth.

Such was the state of affairs when Canisius and his Jesuit brethren began their educational mission. The initial difficulties were enormous, and the incessant appeals of Canisius for additional helpers made large demands on the patience of his Superiors no less than on the man-power of the rapidly growing Society of Jesus. At first, progress was necessarily slow but persistent efforts brought results; for in less than three decades after Canisius appeared on the scene competent contemporary observers were able to testify that Catholic schools and colleges were much superior to those of their Protestant competitors.

### *University Reforms*

From 1549 to 1580 Canisius spent most of his time in Bavaria, Tyrol, and Austria, working with untiring zeal to bring

<sup>1</sup> F. Paulsen, *German Education: Past and Present* (Eng. translation), p. 64.

<sup>2</sup> J. Janssen, *History of the German People* (Eng. trans.), XIII, 29-30.

about a regeneration of religious life, which he found in a moribund condition. His first contacts were with the Universities of Ingoldstadt (1549-1552) and Vienna (1552-1556), but his experiences were rather disconcerting. When he and his two fellow-theologians arrived at Ingoldstadt, they found that there were only fourteen students enrolled in the classes in theology, and of these ten were utterly unprepared for the work. More numerous were the students of law, but these either openly professed Lutheranism or were tainted with heretical doctrines. Worse still, the faculty were far from orthodox in their teachings. Liturgical practices such as the daily reading of the Divine Office were ignored, while fasting, abstinence, and other good works were no longer in evidence.

Canisius endeavored to make the most of a bad situation. He held private conferences with the more promising students and with the more receptive members of the faculty. He preached in Latin to the students and faculty, and in German to the common people. As in Messina, he urged the importance of regularity and fervor in attendance at the Holy Sacrifice of the Mass and frequent reception of the Sacraments of Penance and Holy Communion. He was no less assiduous in giving catechetical instruction to young children, irrespective of their social or economic status.

The faculty received him courteously and unanimously elected him rector; but as the customary term was for a period of six months, the opportunities for effecting reforms were restricted. His experience, however, was valuable; for it convinced him that the best means of improving the whole educational and religious situation would be the establishment of a college similar to that at Messina. However, at this time, Ingoldstadt was not prepared to found such an institution.

In 1552 Ignatius transferred Canisius to Vienna, where a new Jesuit college was already at work. The assignment was to teach theology at the University. Here also the faculty of theology was inert; for in a period of twenty years it had prepared scarcely twenty candidates for the priesthood. The

new college, however, helped to raise his hopes, as well it might, for its enrollment was steadily increasing. It might be added here that this growth continued through the succeeding years until its students numbered one thousand before the end of the century. Here also, through the generosity of King Ferdinand, there was opened a boarding school for boys of the upper social classes, and "a properly constituted Jesuit novitiate, the first in German land."<sup>3</sup> At the King's request, Canisius presided over an institution of the University known as the Archducal College which housed a number of "Fellows," or advanced students, from whom the university professors of theology were selected. It became part of the new president's task to purge these budding theologians of their heretical opinions.

There were other indications of progress. The time Canisius had spent in Ingoldstadt had not been wasted, for in 1556 eighteen Jesuits were brought there from Italy to open a college. In the course of time this college made its influence felt on the University, which before many years became a pillar of orthodoxy.

The next scene of Father Peter's activity was at the University of Prague, the oldest in the Empire. Both faculty and student body were small. Religious sects divided the people. After a century of schism Catholics were few and not particularly influential. Here was a place where a Jesuit college would serve a very useful purpose, but there were such unmistakable evidences of hostility as would have frightened a less courageous man than Canisius. Here again his tact, prudence, and energy had their reward, for a college was founded in Prague in 1556 which in the course of its eventful history graduated hundreds of alumni who rendered conspicuous and faithful service to Church and State. As in the other Jesuit colleges, tuition was given gratis to all students. In addition to their school duties, the faculty engaged in such work as hearing confessions, visiting the sick in hospitals, and other

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<sup>3</sup> J. Brodrick, S.J., *St. Peter Canisius*, p. 279.

works of mercy which had become a part of the Jesuit tradition. They had also a novel experience, learning the difficult Czech language in order to equip themselves better to administer to the spiritual needs of the people. The College of Prague, later much enlarged, became the mother institution of many others in Bohemia, Silesia, and Moravia.

### *Becomes Jesuit Provincial of Upper Germany*

The work of Canisius met the hearty approval of Ignatius. The latter in a document dated June 5, 1556, a few weeks before his death, appointed his trusted son to take charge of these newly founded institutions with the official title, Provincial of Upper Germany; the members of the Society in Belgium and Cologne at this time were to form the Province of Lower Germany.

Canisius held this position for thirteen years (1556-1569), an unusually long period. The new office, while imposing upon him many additional onerous duties and responsibilities, gave him fresh opportunities to carry out his reforms on a more extended scale. For some years the newly founded colleges of Vienna, Ingoldstadt, and Prague required his fostering care and several new colleges were in prospect.

Under the most favorable conditions the founding of one of these Jesuit colleges was no easy matter, since the policy of giving free tuition necessitated an endowment to provide the faculty with at least the necessities of life. This condition consequently augmented the difficulties of making a new foundation, and as one sympathetic admirer of Canisius once remarked: "It is incredible how much begging, explaining, imploring—how much worry and anxiety—each foundation cost the Saint; and how many cruel disappointments he experienced from lack of response even on part of his friends."<sup>4</sup> And it might be added that with the best intentions in the world his good friends, especially bishops and princes, did not always have the available funds to provide the endowments

<sup>4</sup> Francis S. Betten, S.J., *From Many Centuries*, p. 165.



which in good faith they had promised. In such cases, of course, additional sacrifices on the part of the Jesuit faculties were inevitable. Like good soldiers, however, they did not desert their posts in times of stress. Through the cordial coöperation of his Superiors and his fellow-members of the Society most of the obstacles eventually disappeared.

During the thirteen years of his provincialate several colleges were opened in such important centres as Munich (1559), Innsbruck (1562), Dillingen (1563), Hall in Tyrol (1569), Würzburg (1567), and Tyrnau in Hungary (1567). After the period of his provincialate had expired, he founded the College of Fribourg in Switzerland in 1581. He likewise prepared the ground for the founding of colleges at Augsburg, Speier, Landshut, Staubing, Gnesen, Olmütz, and Eichstatt.<sup>5</sup>

With a single exception these foundations were "colleges"—that is to say, schools concerned with giving a general education beginning at the secondary school level and giving two or more years of what we speak of as collegiate work, including courses in the humanities and philosophy, and leading up to the more advanced studies conducted in the university proper. The exception referred to was Dillingen, which was founded originally as a college by Cardinal Truchsess in 1549 and raised to university rank by Pope Julius III in 1551. But it failed to realize the expectations of its founder until taken over by the Jesuits in 1564.<sup>6</sup> At a later date other Jesuit colleges attained university status as was the case of the College of Innsbruck, which after years of struggle became a famous university.

As Provincial, it was the duty of Canisius to visit the different institutions from time to time to see that the rules and regulations were observed, to supply them with properly qualified teachers, and to promote in every way possible the welfare of the houses and their individual members. He had, of course, to make frequent reports to his Superiors, but he seems to have had considerable freedom to act in accordance

<sup>5</sup> J. Metzler, S.J., *Petrus Canisius: Ein Charakterbild*, p. 51.

<sup>6</sup> Pastor, *History of the Popes* (Eng. trans.), XIII, 227.

with his own judgment in case of emergencies or in matters not specifically provided for by official instructions.

While full credit must be given to Canisius for his eminent services to the cause of education in Germany and the adjoining lands, we should not overlook the fact that he received excellent coöperation from his Superiors, especially from Father Jerome Nadal, who for several years held the important office of Commissary-General. Nadal's quick grasp of the critical situation in Germany and his direct and vigorous representations to Ignatius provided Canisius and his assistants with a strong backing of men from Italy and Spain.<sup>7</sup> The value of this timely aid will be better understood when we recall the fact that naturally the supply of native German teachers had to wait until the tide began to turn in favor of the Catholic colleges of the Empire.

### *Place of Canisius in Educational History*

Historians today generally recognize that Canisius was the most influential agent in establishing the Jesuit system of education in Central Europe. We are told that by 1626 the five German provinces of the Society then in existence had over 100 Jesuit colleges and academies.<sup>8</sup> Even the numbers of Jesuit workers are impressive. In the year 1580, seventeen years before the death of Canisius, 1,111 Jesuits were at work within the Empire, while before the end of the century no fewer than 465 were actively engaged in Poland, bringing about the reconversion of that once mighty nation.<sup>9</sup>

Such statistics, however impressive they may appear to the mathematically minded, fail to tell the full story. The personality of Canisius, his zeal for the salvation of souls, his love of young people, his skill as a teacher, his talent for organization, his ability to inspire others and secure their assistance, and above all the spirit of his system of pedagogy elude the statistician. By studying the detailed narratives

<sup>7</sup> Allan P. Farrell, S.J., *The Jesuit Code of Liberal Education*, p. 213.

<sup>8</sup> J. H. Pollen, S.J., Article "Jesuits," in *Catholic Encyclopedia* (1911).

<sup>9</sup> J. Brodrick, *op. cit.*, p. 767.

of his biographers and tracing his many journeyings to and fro by the aid of the maps with which they have supplied us, we can form a more or less vivid picture of the saintly man whose restless energy was spent so freely in the service of his Divine Master.<sup>10</sup>

### *Pedagogical Principles of Canisius*

Canisius did not formulate his pedagogical ideas at length, but many passages in his writings show that he had a sound philosophy of education. As to the function of these colleges which were primarily established for lay students, he would, no doubt, have agreed in all essentials with the statement of their purpose which was enunciated by Ledesme, who made the largest individual contribution to the making of the Jesuit *Ratio Studiorum*. According to Ledesme, there was a four-fold reason for conducting schools in a Christian State and within the Church: "Because these schools supply man with many things helpful in his present life; because they contribute to the right government of public affairs and to the proper making of laws; because they give ornament and perfection to the rational nature of man; and, what is most essential, because they are the bulwark of religion and guide man most surely to the advancement of his last end."<sup>11</sup>

Though not expressly established to promote religious vocations, they actually supplied a large number of candidates for the priesthood. Besides, closely associated with the colleges there were seminaries which provided exclusively for young boys who aspired to become priests, and there were still other special institutions which provided board and lodging for poor but promising boys who came from distant places and had similar aspirations.

One of the strongest convictions of Canisius was that an ample supply of well-educated and zealous priests was an essential condition for the spiritual regeneration of the many

<sup>10</sup> See J. Metzler, *op. cit.*, for a map showing the Journeys of St. Peter Canisius. This map is reproduced in simplified form by J. Brodrick, *op. cit.*, p. 661.

<sup>11</sup> Allan P. Farrell, *op. cit.*, p. 171.

abandoned rural parishes. It was due to a suggestion offered by Canisius to Pope Gregory XIII, that seminaries supported by papal donations were built at Prague, Fulda, Braunschweig, and Dillingen.<sup>12</sup> At Ingoldstadt, Innsbruck, Munich, and Vienna other seminaries were built under the direct guidance of Canisius himself for the nobility and the poor, the former to educate clergy for the cathedrals, the latter to provide for the villages and rural districts.

Another project dear to the heart of Canisius was the German College in Rome, which was established in 1552 through the joint efforts of Ignatius and Pope Julius III. Its purpose was to prepare well-educated priests to be sent back into Germany. At first, it had a hard struggle to obtain students from beyond the Alps until Canisius came to the rescue by recruiting suitable candidates and collecting donations for their support and travelling expenses. Moreover, he interested his friend Pope Gregory XIII in its behalf, so that it was eventually placed on a sound financial basis. During the next thirty years about 800 young German priests emerged from its halls to propagate and strengthen the Faith in German lands.<sup>13</sup>

The great faith of Canisius in the regenerating effect of a sound Catholic education was fully justified. As history testifies, the system of schools and colleges established by him and his brethren was under God the chief instrument in saving and restoring the Faith in large areas of Central Europe.

<sup>12</sup> J. Metzler, S.J., *op. cit.*, p. 52.

<sup>13</sup> J. Metzler, S.J., *loc. cit.*

# How Catholic Are Our Graduates?

By SISTER M. WENDELIN, O.S.B., M.A.

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The other day I received a letter from a former pupil, telling me about his graduation from high school. Among other things he said: "I'm so glad I have always attended Catholic schools, for I now have a strong base from which to work."

These words opened a train of thought in my mind. But the thought that returns most frequently and lingers longest invariably formulates itself into the question: "Just how strong is the base upon which not only this boy but each one of our graduates begins to build on leaving school?"

I think of the numberless pupils that attend our schools, the large classes that graduate each year. Many of them are students who find it difficult to face the problems of tuition and of daily travel to and from school. Attending a private school means making many sacrifices. But pupils make them cheerfully because they have an objective in mind. They want to be taught how to become Christians in the true sense of the word. They want to build up in themselves a strong Catholic philosophy, one that will help them make the right decisions and get the proper perspective on life. They want to become useful citizens of the State and to assure themselves of some day becoming rightful citizens of heaven. It is for reasons like these that they matriculate in Catholic schools.

But the years go by fast, graduation day comes around, and they bid us farewell. We watch them go and we wonder: "Have they achieved their objective?" We religious teachers would like to believe that our graduates are fully equipped to cope efficiently with the many problems of life. We would like to think that they "have a strong base from which to work"—a base on which to erect a vast edifice, a cathedral-like structure, the beauty and grandeur of which will one day make their Alma Mater proud. But what proof have we that our graduates are sufficiently equipped to proceed with so

responsible and difficult a task? What assurance have we that the years spent in a private school are bringing the expected results?

Cathedral builders are a distinct class. They like to remain exclusive. They do not, without lowering their prestige, engage in ordinary carpentry. Our graduates also are a distinct class and should differentiate themselves, because like the former they too have availed themselves of a special training. But do they by their life and work after graduation show any such distinction?

### *Base of Religious Instruction Not Clearly Understood*

The question that every conscientious religious teacher, at one time or another, must ask himself is: "Just what may we rightly expect our graduates to have achieved during their years at a Catholic school?" The only comprehensible answer to the question is a startling one. I say startling, because all too many of us teachers shy at the word it involves, as if it connoted something altogether out of this world, something not to be aspired after by poor human mortals. If our graduates are to achieve their purpose, if they are to distinguish themselves, if they are to have something to show for their years of Catholic training, if they are to be a power for good, in short, if they are "to set the world on fire" by their zeal, their self-forgetfulness, and their charity, they must be trained to be mystics.

This is a big order, quite impossible of achievement, you will say. And possibly I should agree with you, did I understand the word to mean the same thing you do. The term "mystic" as used here excludes such experiences as visions, trances, revelations, ecstasies, raptures, and extraordinary illuminations. It simply means an intimate, personal knowledge of God which it is possible for man to attain through his own efforts. Mystic in this sense means nothing more than a deep conviction that God is a personal Being, possessed of infinite attributes of omnipotence, goodness, love, beauty, mercy, and so forth; that He is conscious of our existence; that He loves

and cares for us; and that He wishes us to love and serve Him in return, so that by so doing we may merit to enjoy His friendship for all eternity. When this attitude, this conviction, becomes habitual in a person so that he lives these truths and derives comfort and enjoyment from them, such a person may be said to be a mystic. And let it be added that no real love of God, no love that will show itself in deeds, not merely in words, is possible without such conviction.

### *Intimate Knowledge of God Necessary*

To be a mystic in this sense sounds very simple, does it not? But let us apply the above definition to the average graduate and we may no longer think that the bulk of our graduates are Catholic in this sense.

The mystic, as a true member of the Mystical Body, openly professes his faith. He is not a friend of Christ only in the dark. He acknowledges and defends Him openly.

The mystic sees God in his neighbor. He does not look upon the latter only as a possible customer, a possible stepping stone, or a possible source of enrichment. He wishes to give rather than to receive, for he is ever mindful of the promise: "Whatsoever you do to the least of these, My little ones, you do it to Me."

The mystic is not a money-monger. He is not taken up entirely with making a living, building a home, increasing a bank-account. Rather he goes about minting money for heaven. He is buying his eternal mansion on the installment plan—the installments being daily deeds of mercy.

The mystic is not using his time in a soul-crushing, brain-wearing, body-breaking quest for glory. He radiates Christ, and "so shines before men that they may see his good works and glorify the Father who is in heaven." He stands out in public as another Thomas More, appraising unerringly the things of time and the things of eternity.

The mystic does not seek happiness where happiness cannot be found—in the passing pleasures of this very passing world. He spends an exile in Time, for he is Eternity's child. He



looks upon the end of life as the true beginning. Death to him is not a sleep but the real awakening. With this thought, he goes through life using his talents to best advantage.

These are the primary attitudes that distinguish the mystic, the true Catholic. In the light of these marks what answer can we hope to deduce from a scrutiny of our outgoing students to the question: "How Catholic are our graduates?"

### *Mechanized Religion Falls Short of Objective*

About a week before commencement I happened to be talking to a senior about to graduate. He was telling me of his plans for the future. Practical and intelligent as he was, these plans were already well defined. He would study medicine, and then practice it possibly at the Mayo clinic or at some other such place where he could do the most good to the largest number of patients.

I admired the lad's enthusiasm and felt he would go a long way. Here was an excellent chance, too, I said to myself, for a fine corporal work of mercy if only he learned to spiritualize his career. And I spoke to him of the great spiritual opportunity that was his.

The boy attested there was nothing he appreciated more than his Catholic heritage; that his religion meant everything to him. I did not doubt his sincerity but I wondered how inclusive that "everything" was. I told him that if he were to achieve really great things in the spiritual as well as in the physical sense he would need to acquire the practice of true Catholicism or mysticism, and I proceeded to explain what I meant.

"Oh no," he protested. "I'm afraid of anything like that. I do not wish to have any such intimate knowledge of God. The practical sort of religion is good enough for me."

I was appalled at the shallowness of his religious concept. His was a mechanized religion without heart or soul. And I fear that his attitude was typical of that of the average present-day student.

### *Mysticism as the True Approach*

I have not ceased wondering what is wrong with our approach to the teaching of religion that we achieve such meager results. Yet I do not doubt that much effort is being put into the work of teaching. The achieving of better results may be simply a matter of getting into the right groove. Now, may not the right groove be the approach mentioned above? All that is necessary is to form the habit of intimate communion with God through frequent mental prayer. Cultivating a familiar friendship with our Saviour and his Saints will do the trick.

Young people are by nature hero-worshippers. Just as in the physical sense imitation of an admired athlete, a musician, a flier, a dancer, will often carry a young aspirant a long way up the ladder of success, so in the spiritual sense intimate knowledge and imitation of God's greatest mystics, the Saints, will make the practice of mysticism not only possible but also comparatively easy.

But here is where I believe we religious teachers fail, and where our schools are deficient. We do not stress sufficiently the importance of studying the lives of the Saints. And in our school libraries there is a dearth of well-written hagiographies. This kind of reading should constitute a required list. Our students should find readily accessible a large variety of interestingly written hagiographies so that they could choose Saints' Lives that particularly appeal to them.

Only in so far as we succeed in instilling into our students a thorough appreciation of the importance of knowing intimately Christ and His Saints will we be turning out graduates who are truly Catholic.

# Why Not Religion for the Sisters and the Laity?

By THE REVEREND WILLIAM H. RUSSELL, Ph.D.  
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## IV. Does the Teacher of Religion Need a Course in Formal Theology?

The purpose of the previous instalments of this paper was to show that religion has an aim and content proper to itself, and that in the light of that aim and content the theology of the present manuals would not be an adequate preparation of the teachers of religion in our schools.

Since there is a craving on the part of some Sisters and some of the laity for a more thorough understanding of Catholicism, it becomes our present purpose to examine what has been and is being done to satisfy that craving. The general theme of this article is that religion has attempted and is prepared to meet the true needs of the Sisters and of the laity, even though what religion on the graduate level has to offer is not offered under the name of theology.

Many of those who hastened to give theology courses to the Sisters and to the laity do not seem to have adverted to the fact that there are differing schools of thought among the theologians. Both in this country and in Europe there are theologians who are not satisfied with theology as it is taught today. They have given deep thought to the needs of the day, and their solution is close to what religious education is already offering to the Sisters and the laity. Before offering the theology of the present manuals to the Sisters or the laity, is it not wise to ask why priests who have had this theology have not made a success of the religion courses in our colleges and high schools? The question of what is wrong with our undergraduate religion courses boils down in a certain sense to what is wrong with the present theology courses.

### *Intellectualism and Individualism of Current Theology*

An accepted principle is that we should attempt to inculcate in the teachers of religion the aim and content which we expect them to impart to the students. The intellectualism and the individualism of the present theology is not something that fits all the students. The needs of the day of Catholic Action are not met by these manuals. I am not discussing the needs of priests *as priests* in these articles; I have in mind the needs of teachers of religion. The teacher of religion has to think of the needs of *all* of his students. The voice heard behind the appeal of theology for the Sisters or theology for the laity is the voice of a minority, the voice generally of intellectuals. This is not stated in any derogatory sense. I am merely calling attention to the fact that in this appeal one does not hear expressed the *whole* needs of *all* the students. To a large extent, the nature and needs of the majority of students, and in fact the nature and needs of multitudes of teachers, are lost to view. For instance, there may be very good teaching on the part of many teachers who resemble the Curé of Ars. Undoubtedly, in most cases where there is an expressed longing for the deeper side of Catholicism the desire is praiseworthy and unselfish. And certainly on the faculty of each school there should be some teacher or teachers equipped to win and challenge those students capable of solid, intellectual expansion. At the same time, one is forced to admit that there may be encountered both among the students and the teachers a few who are inclined to pose as intellectuals and who secretly resent being classed with "simple" souls. The so-called "rationalists" who dot the religion classes are not always the better minds in the class.

### *Religion Class Must Not Degenerate into Debating Period*

Likewise, one must guard against the tendency to turn a religion class into a debating class, with the honors going to him or her who can turn a neat phrase and overcome his opponent. Christ would indeed argue upon certain occasions, but again He would simply affirm. Often He would refuse to

answer a question when it was prompted by wrong motives. A fundamental point to keep in mind is that *Christianity is a revelation*. Revelation is not so much an argument as a voice, and "he who is of God hears the word of God."<sup>1</sup> Meditation on the word and absorption of the message are, in one sense, more important than ability to argue. Living the word has more effect than arguing the word. I grant that there is a need for and a value in the production of good arguers for the Faith, but my point is that such is not our *primary* concern. Not all students can argue the Faith intellectually, but *all should live the Faith*. We shall not win the world for Christ by being constantly "against" something or somebody, by constantly thinking of teaching the students how to "defend" the Faith verbally. Our job in religion is to emphasize the positive in Catholicism, to set forth its positive contribution to life.

I think that too many of our religion books are built on the defense psychology. In this respect I have been guilty myself to some extent. But I feel now that it is a mistake to make the apologetic aim primary in the religion classes. It is secondary to the aim of living one's religion and of being trained to explain its positive value to modern individuals. Many of the textbooks at present used in fourth year high school and in the college religion classes are in themselves excellent as apologetic endeavors. Yet, they have failed to grip the majority of the students.

It so happens that generally the same emphasis on the primacy of apologetics is behind the appeal for theology for the Sisters and theology for the laity.<sup>2</sup> Dr. Connell rightly holds that too many outside the Church regard religion as emotionalism. He sees, of course, the necessity of instructing students positively in the various dogmatic and moral subjects. But he holds that "all these must be viewed primarily from

<sup>1</sup> Johns, viii. 49.

<sup>2</sup> Dr. Francis Connell, the theologian, writes: "Emphasis must be placed primarily on that department of theology known as apologetics—the process of natural reason which leads step by step to the conclusion that the Catholic Church is the one true Church of Christ and that its teachings are the infallible exposition of divine revelation" ("Theology in Catholic Colleges as an Aid to the Lay Apostolate," in "Man and Modern Secularism," 146).

the apologetic standpoint, with particular insistence on arguments from reason, with the aim of preparing students to demonstrate and to defend the Catholic stand on these subjects before those who are ignorant of, or hostile to, Catholicism."<sup>3</sup> No one denies that apologetics has a rightful place in the religion course, but my point is that to give it primary place in a theology course for Sisters is not an adequate training for the teaching of religion. For thirteen years I have talked and argued religion in the public parks in Washington. I have seen my apologetics fall flat. I have heard a theologian fail utterly with his arguments. It is good will we need to cultivate on the part of outsiders. And sometimes when we take credit for our sound reasoning, perhaps it is the grace of God that is doing the real work. Some will indeed listen to argument, but the over-all approach is to show the inherent beauty, the happiness-making power, the positive values in Catholicism. Exposition, description, unveiling of the qualities of Christ are better approaches than that of defense. Fr. Murray also has noted how our emphasis on "proof" is blunted by the peculiar "mystique" of our age.<sup>4</sup>

### *Three Basic Ideas of a Layman's Theology*

Among those writing on the subject of theology for the laity I think there is no one who has expressed so well as Fr. Murray has done what such a theology *should* contain and aim to accomplish. And if I were writing from the point of view of theology, I would agree with his analysis. He is concerned mainly with dogma, and I think he envisions only the intellectuals among the laity. His articles have to be read in their entirety to be grasped. I cannot do full justice to them in the sections quoted here.

First, he declares: "The layman's theology should be modelled on the Scriptures rather than on Scholasticism. . . . We want to construct a science that, in the process of its learning, will be religiously formative of the intelligent and dynamic

<sup>3</sup> *Ibid.*, 147.

<sup>4</sup> "Towards a Theology for the Layman," in *Theological Studies* (September, 1944), pp. 351-52.

layman. This . . . weights our problem heavily on the pedagogical side. It directs our attention to the aspect of things *quoad nos*, rather than *quoad se*, to psychological effectiveness of presentation rather than to abstract logic, to the whole truth in its wholeness rather than to single truths in their singleness and detailed proof, to the whole truth in its relation to personal and social life rather than to single truths in their relations to rational philosophy, to the integral Gospel as the power of salvation rather than to the synthesis of revealed and rational truth as a pattern for thought. . . . In this respect, the general quality of thought in a lay theology will be biblical rather than Scholastic. . . . This 'saturation' by the Scriptures, especially the New Testament, is trebly effective as a feature of the method of lay theology. First, scriptural knowledge is not otherwise supplied to the layman, as it is to the seminarian in his formal scriptural courses. Secondly, the study is of immense pedagogical value as a means of introduction to dogmatic concepts, whose essential content can be grasped in the plastic images of Scriptures, or in the living context of historical fact therein narrated. Finally, the religious value of the study is unsurpassed. As the Scriptures were the Church's first 'textbook' in doctrine and especially in moral, so they have historically been the normal nourishment of Christian sanctity."<sup>5</sup>

Second, in regard to this lay theology, Fr. Murray declares: "Its subject, its central theme or master idea, will be the *Christus totus*, Christ, Head and members. In other words, a lay theology should be built on the pre-Thomistic, Augustinian theory and its formula. . . . Certainly, *quoad se*, God as God is the primary (in the sense of ultimate) source of unity and principle of intelligibility of the whole order of revealed truth; but *quoad nos* Christ is such a principle: '*Totum igitur novit, qui Christum noverit*.' . . . The whole economy of salvation—the Church, the Sacraments, salutary acts, etc—is structured on the basic principle of the union of the divine and the human, of which He is the exemplar. . . . Interior to

<sup>5</sup> *Ibid.*, pp. 357, 362–63, 369.



us by His humanity, and interior to the Trinity by His divinity, He explains to us what God is (eternally and essentially Fatherhood), what we are meant to be in God (sons in the Son) and in the Church (brothers in a unity both visible and invisible), and what our lives are to be personally (divinely human) and socially (spiritually one with others after the fashion of the Son's unity with the Father). . . . Growth in intelligence of the doctrine of the whole Christ will at every step animate growth in love of Christ Himself, Head and members, and in love of the latter in both body (temporal life) and soul. The doctrine of the *totus Christus* is the doctrine of God's gift of Himself in love to undeserving mankind; consequently, an intelligence of this doctrine will itself be the 'first movement of soul' in an answering gift of oneself to God and to others. In the order of religious motive, such an intelligence is unsurpassed in its power to inspire both personal sanctity and the social apostolate, and each in its organic relation to the others. . . . Consequently, the situation of the *totus Christus* at the center of the lay course, the reduction of all other doctrines to this focal truth, and its illumination from every angle, is necessary, not only that the course may be a theology, but that it may be specifically a lay theology."<sup>6</sup>

A third point in Fr. Murray's view is that in "consequence of what I have called its 'genetic' method, a layman's theology will also rely heavily on the use of the Liturgy as an approach to dogmatic truth. . . . The principle now to be enforced is that this *sensus Christi* cannot be brought to real experiential keenness, and therefore to a truly operative stage, save through active participation in the Mass—which is the whole Christ, Head and members, united in the central Christian act of worship and sacrifice—and in the Eucharist, which is the *sacramentum ecclesiasticæ unitatis*, the cause and sign of Christian solidarity."<sup>7</sup>

These quotations do not bring out the understanding of the need of Catholic Action which Fr. Murray stresses, nor his

<sup>6</sup> *Ibid.*, pp. 363-66.

<sup>7</sup> *Ibid.*, 370-72.

plea for an infiltrating of the Christian spirit in society through the laity. The three basic ideas which I have quoted show that he has a point of view which the others who have argued for a theology for the laity have missed. The quotations show that there is among some theologians a new consciousness of the need of so orientating a course that it meets the needs of the laity. Let us now look at what religion has been doing for the laity and the Sisters.

### *Insistence on Social Catholicism*

Everyone teaching on the college level should be acquainted with the four volumes of Dr. Cooper's "Religion Outlines for Colleges," three of which were regarded as of sufficient importance to be translated into Dutch. These volumes have some of the faults of any pioneering venture, but they were the first in the field to be written primarily for the needs of the laity. In the Preface to the first volume, which appeared in 1924, we read: "The central idea running through all four courses, namely, that religion is primarily a life to be lived and a life lived seven days of the week, is thus given greater emphasis." The basic theme of these texts is love of God and of neighbor. The insistence on social Catholicism is strong. There are weaknesses from the point of view of the Liturgy, because in more recent years the Liturgy has been emphasized, but the fact is that over twenty years ago laymen and laywomen were having pointed out to them the idea of the Fatherhood of God, of the brotherhood of man, of the incentive power of the doctrines of the Church. In substance, this is dynamic theology for the laity. The insistence on living one's religion, on entering into the social questions of the day, was Catholic Action without the name.

Generally those who write about theology for the laity or for the Sisters make reference to the volume, "Man and Modern Secularism," which appeared in 1940. However, this was not the first discussion of the subject. Those who wish to learn what religion has been doing should read Dr. Cooper's

article, "The Préparation of the Teachers of Religion."<sup>8</sup> Here we find outlined tentative basic principles which, in the light of the objectives of religious education, should mold the preparation of the teacher of religion. Furthermore, the idea of theology for the laity was thoroughly examined in an essay, "Catholic Education and Theology," by Msgr. Cooper in the volume "Vital Problems of Catholic Education," which appeared in 1939.<sup>9</sup> The distinctive tasks of theology as taught today and of religion are clearly portrayed in that paper. The insistence on dogma as supplying motives for Catholic living, which has been Msgr. Cooper's contention for a quarter of a century and which corresponds to the notion of "dynamic theology," is effectively described in the essay. The reasons why much of the technical theology in the present manuals do not apply to the laity are likewise noted.

### *The Case for a Scripturally Centered Theology*

Any plea for a scripturally centered theology, or a Christ-centered curriculum, or for an emphasis on the "whole Christ," is profoundly appealing to me personally. When I first began to teach religion, I noted a change of interest on the part of the students when I shifted from the notional presentation of truth over to the personal presentation as coming from the living Christ and the living voice of Scripture. Gradually throughout the years the richness of Christocentrism as one approach in the teaching of religion has become more apparent to me. I have sought in various writings to interest teachers in this approach.<sup>10</sup>

However, there are many difficulties in the way. Fr.

<sup>8</sup> *Journal of Religious Instruction* (September, 1939), pp. 54-64.

<sup>9</sup> Catholic University Press, Washington, D. C.

<sup>10</sup> "Aim and Content of the High School Religion Course," in *Catholic Educational Review*, (March-April, 1924), pp. 144-52, 215-22; "A Point of Departure in Apologetics: A Person Who Knows," in *Ecclesiastical Review* (August, 1937), pp. 145-58; "Principles for a College Religion Course," in *Journal of Religious Instruction* (April, 1938), 697-710; "The Use of the Scriptures in the Teaching of the Catechism," *ibid* (February, 1942), 1; "The Nature and Function of Christocentrism in the Teaching of Religion," *ibid* (June, 1942), pp. 833-52. Testimonies on the use of the Scriptures from the Fathers down to our day may be found in my volume, "The Bible and Character," which is now out of print. The application of Christocentrism was attempted in the textbooks, "Your Religion" (Herder, 1926) and "Christ the Leader" (Bruce, 1937).

Murray's references to Scripture and to Christ are true; and while he adverts to the pedagogical difficulties involved, I doubt if he envisions all the obstacles. In the first place, it is not easy to obtain the proper type of teacher. Even acquaintance with technical theology does not give the proper equipment. For instance, such a theology does not stress Jesus as a teacher. Appreciation of His methods is a great step forward in the teaching of dynamic religion. Moreover, strange as it may sound, even many priests do not have the "feel" for the Bible, for the art of vivifying the biblical page. They are trained in theological propositions and in exegesis; they are not trained in the narrative or scriptural method of imparting dynamic truth, or in the art of teaching religion *per ipsum, in ipso et cum ipso*. Finally, student lethargy is not *always* overcome even by the *totus Christus* concept.

### *The Liturgy and the "Totus Christus"*

In regard to Fr. Murray's third point, the Liturgy, religion has not been entirely asleep. We owe an immense debt to the Benedictines for their efforts to arouse high school and college teachers of religion to the possibilities within the Liturgy. Perhaps we religion teachers as a whole have not been eminently successful in responding to the Benedictine call. Yet, to a degree the teachers of religion and the students were obtaining under the name of religion what Fr. Murray now calls for under the name of theology. I know large numbers of the laity who have an intelligent appreciation of the Mass without ever having had a course in technical theology. And I know also that the large number of Sisters, Brothers and priests who since 1942 have been taking religion courses at the Catholic University from Fr. Diekmann, the editor of *Orate Fratres*, have in reality been receiving theology, but a theology much richer than that found in most seminary manuals.

It is my own personal conviction that a course in the Life of Christ is a necessary prerequisite to a full appreciation of the concept of the "whole Christ" and of the Liturgy. True, St.

Paul delineates the Mystical Christ, but God also gave us the Gospels and I think it is our duty to know the Gospels, to have an intimate picture of the historical Christ which can be garnered only from a course in the Life of Christ. The Jesus who walked among men, the Jesus whom we must watch as He trains the Apostles, the Jesus who demonstrated in practice all the virtues (except faith and hope) which the Christian should practice, is not fully portrayed in a course in exegesis, or in an introduction to the Bible, or even in the Sunday Gospels. The Our Father is missing from the Sunday Gospels. The Beatitudes come only on the Feast of All Saints. Such dynamic texts as, "He steadfastly set His face to go to Jerusalem,"<sup>11</sup> "Jesus *looking* upon him,"<sup>12</sup> "I do always the things that are pleasing to Him,"<sup>13</sup> "I came that they may have life,"<sup>14</sup> "These things I have spoken to you that My joy may be in you,"<sup>15</sup> "I have called you friends, because all things that I have heard from My Father I have made known to you,"<sup>16</sup> are missing in the Sunday Gospels. While many do grasp and love the Mystical Christ, the rank and file of students need first to see the challenging Christ, the fearless Christ, the understanding Christ, the attractive Christ, the manly Christ of the Gospels.<sup>17</sup>

Since 1935 the Sisters and Brothers and seminarians have been "nourished" on this kind of Scripture in the graduate courses of religion at the Catholic University. The "theology" which Fr. Murray calls for as necessary for the laymen has been at work.

### *The Question of Theological Precision*

The point might be raised that what Fr. Murray calls for and what religion is offering on the graduate level lack theological precision, that the content is not stated in thesis form

<sup>11</sup> Luke, ix. 51.

<sup>12</sup> John, i. 42.

<sup>13</sup> John, viii. 29.

<sup>14</sup> John, x. 10.

<sup>15</sup> John, xv. 11.

<sup>16</sup> John, xv. 15.

<sup>17</sup> Cf. my article, "The Whole Christ for the Laity," in *Ecclesiastical Review* (November, 1940), 418-32.

or in the form of definitions. Many Sisters feel that they need neatly worded answers to the questions that will be raised in class. This plaint is earnest and it is based on zeal. However, for their comfort I can say that not even priests are able to answer all the questions that are raised. We constantly have to "go to the books." No course in any subject is the whole answer to the problem of how to meet questions and objections that arise. I have known many priests who declined to mount the platform in Evidence Guild work. Nothing can replace personal reading of the Bible, personal paging through the encyclopedias or even books like the "*Question Box*." A real need is to stock the libraries of convents with information books as well as with devotional books.

Of course, we may never close our eyes to the fact that intellectuals and pseudo-intellectuals outside the Church are constantly attacking this or that truth. There must be analysis of and an answer to modern errors. But it is a mistake to permit our opponents always to dictate just what should be discussed. We can learn from the early apologists in the Church. Side by side with their refutation of error came an appeal to the heart, came positive instruction for the Catholic people. Cyprian, for instance, argued against idols, against the vanities of the world, against the Jews—but note his treatise on the Our Father. Neither should we be deceived into thinking that the vociferous ones always express the real needs of the people. Multitudes do not want argument or abstract discussion, but the living God and the living Christ. Perhaps for the majority of the students and for people in general the "power of a real teacher is moral rather than intellectual."

Theological precision can be had in religion as well as in theology. Certainly it is a necessity. But the Sisters must realize that there is far more controversy in theology than one would at first expect. On the other hand, theology is stable, steeped in tradition, and keeps enunciating truths that are timeless. All of this is necessary. Religion must likewise to a degree set forth the timeless truths. But religion to a



greater degree than theology selects for emphasis those timeless truths which need adaptation to changing conditions—truths which meet the thoughts, the attitudes, the needs of our day. To know the theological opinions on the choirs of angels, on the nature of sacrifice, on the nature of grace is a good, but the teacher of religion cannot spend time evaluating the controversies.

### *Timely Emphasis of Truths*

In selecting for emphasis truths which may be called timely, religion does not neglect the timeless truths that are essential. The efficiency of a religion teacher is partly seen in his or her ability to know what to stress in a particular locality or in a particular decade. For instance, anyone who has followed the Christmas messages of the Pope since 1942, will note a recurrence of the phrase, "dignity of man," and the 1944 message was based on democracy. Nothing has been said in the recent discussions about theology for the Sisters of the timeliness of the principle of the dignity of man. But the alert teacher sees in the American Declaration of Independence the principle of the dignity of man. Here is an opportunity to show how the second paragraph of the Declaration is close to the heart of the Gospels. Here is an opportunity to meet on common ground the better elements in the American people. It can easily be shown what the philosophy enshrined in the Declaration owes to Christ, and thus we have an opening wedge to obtain a hearing for Him.<sup>18</sup>

From the foregoing pages it may be concluded that the slogan of theology for the Sisters is not the whole answer to their problems. More specifically, however, these problems are cared for in the graduate courses in religion. Actually there is real theology in these courses, even though they do not go by that name. It makes very little difference what we call a course, provided there be in it the proper content and the proper approach. It seems to me that only confusion would be added to the situation in religion by attempting to have

<sup>18</sup> Cf. T. Woodlock, *et al.*, "Democracy: Should It Survive?" (Bruce, 1943).



Sisters put into their religion courses the technical phraseology they learn from abstract, theological discussion. I am wondering if many of them would not be confused themselves. Comparisons would also be made between those who had theology and those who did not. Actually, instead of raising the prestige of the name "religion," there would be more of a tendency to consider it inferior. Actually that attitude has developed in some places. It was bound to arise when the view taken was that anyone can teach religion, but only the better ones should teach theology. It would be a mistake to leave the impression that religion is something for "simple" people, that it is humdrum, while theology is "marvelous" and something for the élite. In one sense, religion is humdrum, but so is theology, for we human beings are slow to comprehend the beauty of the infinite, and many a student yawns in the presence of either a teacher of religion or of theology who is himself humdrum, pedantic, or lifeless. It seems to me, however, that far more credit should go to those Sisters, Brothers, and priests who quietly day by day are doing their appointed tasks of teaching religion and doing it heroically.

Many teachers of religion fail to do a good job, just as do many teachers of theology. But the true remedy would seem to be to permit more talented teachers to come into the field of religion on the graduate level, and thus eventually to demonstrate to students that religion itself, which word they are going to hear all their lives, has vital and challenging and solid content. Thus, a fresh prestige would be given to the name of religion in our schools. According to the complaints that are made of the religion courses, theology has failed to equip adequately the priests who have been teachers of religion. Perhaps there is much work to be done in the proper selection and arrangement of content in religion, proper techniques of presentation, proper adaptation to the total needs of students.

### *Development of a Dynamic Laity*

It is difficult indeed to strike a balance in the presentation either of theology or of religion. While we should seek to satisfy those individuals, both among the students and among the teaching corps, who are gifted with a capacity for and an inclination to metaphysical speculation, our total view of how to build a dynamic laity should not be the intellectualistic view. A balanced teacher needs something more than a cold, intellectual grasp. We must not stifle intellectual curiosity, yet neither may we lose reverence and docility before God and the infinite. They who prefer what they call the intellectual approach might ponder over the statement of one who was a keen analyzer of the intellectualism of St. Thomas Aquinas: "Christian life seems to have developed in the soul of St. Thomas an enthusiasm for intelligence side by side with a disdain for mere human reasoning."<sup>19</sup>

Religion does deal in facts and in the pursuit of knowledge. Religion utilizes the intellectual approach, but not that alone. I think that Christocentrism in religion is intellectual as well as personal, but above all it is spiritual. I have indeed known some youthful intellectuals who have not become enthusiastic over Christocentrism because they preferred what may be called the philosophical approach. On the other hand, I have observed both brilliant and mentally dull students—Sisters, Brothers, priests and members of the laity—who became enthusiastic when given a course in the Life of Christ. They were keen on spiritual grasp. The prerequisite, of course, in any approach is willingness to become a fit subject for the action of the Holy Spirit. As conceived in these articles, religion requires sturdy mental effort. But it is a mental effort that always keeps the living core of Christ to animate any abstract proposition. This approach always is mindful of the wisdom shown by God in the fact that God became Man, and that Jesus lived as God's ideal of man. God did not become an abstract proposition, a theory, a thesis. "The Word *was*

<sup>19</sup> P. Rousselot, "The Intellectualism of St. Thomas," tr. J. E. O'Mahony (Sheed & Ward, 1935), p. 223.

*made flesh.*" Anyone who looks at the intellectual approach used in the catechism of today, and then examines the *Moralia* (an appeal to the heart, or practical applications) which Peter Canisius kept in his catechism, will understand how the graduate religion courses give a different slant to the preparation of teachers than that given in the technical theology courses of today. Better still, if one examines the living, spiritual presentation of revealed truth in the early Fathers of the Church, one will see how something is missing in the present manuals of theology as far as preparing properly the teachers of religion.

### *Christ Did Not Appeal Merely to Learned*

Perhaps, the trouble with many of us human beings is that in our desire to become learned, to know much, to seek for courses that will solve all our problems, we pass over the hint which Christ gave us in the simple but divinely profound manner in which He expressed truth. He so taught as to grip the learned and the unlearned. He wrapped up dynamic truths in neat, verbal packages so that we might carry them with us and spend our lives unravelling them and penetrating their depths. True, someone usually has to open up for us these profound simplicities. But sometimes when I hear the plea for courses in theology for the Sisters, I think of suggesting to such persons that they dip into the Our Father if they want deep insight. I cannot see why the Our Father is considered prosaic, while courses in theology would be "marvelous." I think there is some very fine theology as well as religion in the Our Father. And, as a matter of fact, the Our Father is more widely taught in the religion courses than in the theology manuals. I think also that one can obtain an integrated view of life, of truth, from the aim of Christ. Moreover, when there is talk of the necessity of courses in mental hygiene or in psychiatry, I agree, but I think also of the splendid possibilities for a sane and supernatural outlook in the Beatitudes. They touch the whole man. Finally, when it is stated that the youth of today need mentally chal-

lenging courses, I suggest a course in the Life of Christ. If the products of our Catholic schools are not distinctive from their non-Christian fellows in their manner of living, I ask myself if the fault may not partly be due to the failure of moral theology and even of ascetic theology to give a full picture of the Christian virtues as Christ lived them in a positive way. Our real need is for teachers who have been caught up in the spirit of Him who said: "I do always the things that are pleasing to Him." The comprehension that is required is the spirit and fire of those who have long pondered the Gospel sentences, and who challenge the learned and the unlearned with their penetration into the simplicity of the divine.

# Newman on the College Religion Curriculum

By THE REVEREND CHARLES F. DONOVAN, S.J.

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For a quarter of a century there has been an active and healthy unrest in Catholic educational circles about the teaching of religion, as the readers of this JOURNAL well know. The issue has been thrashed out as it bears upon all school levels, but it perhaps remains more unsettled and problematical at the college level than at any other. In general, the queries and complaints fall under three heads. (1) Are our methods what they should be? (2) Is our curriculum what it should be? (3) Is the total religious effect of the collegiate program what it should be?

Concerning the first point (*sc.*, how we teach), one of America's most distinguished nuns made a stinging indictment in these pages a few years ago: "For years we have known and deplored the fact that religion was the least interesting and most poorly taught subject in our curriculum. This with students eager for instruction, clamoring to become intelligent and articulate Catholics."<sup>1</sup> The late Father Felix Kirsch, O.M.Cap., expressed a similar dissatisfaction: "... it behooves us teachers of religion to examine our conscience whether all is well with our teaching of religion. The longer I study the problem, the more I am convinced that the fundamental mistake is that too much of our teaching of religion is inspired by the heresy that knowledge is goodness."<sup>2</sup> More disturbing than the problem of methodology is that about the content of the collegiate religion course. Leading educators are not agreed as to what we should teach college students in the religion class. Some want practical religion and

<sup>1</sup> Sister M. Madeleva, "Religion in College," in JOURNAL OF RELIGIOUS INSTRUCTION, XIII (1943), p. 724.

<sup>2</sup> Rev. Felix M. Kirsch, O.M.Cap., "Can We Improve Our Teaching of Religion," in *Vital Problems of Catholic Education in the United States*, ed. by Roy J. Deferrari (Washington, D. C., 1939), p. 144.

moral guidance, others want more emphasis on asceticism; some call for mitigated dogma, others insist that a full-dress theological course is needed. The situation was well summarized by Father William J. McGucken, S.J., a competent student of the subject: "Still the dispute rages as to whether theology or religion should be taught in college; still there is ardent controversy as to whether the approach should be logical in order to secure a systematic view of the whole field of theology, or whether the approach should be psychological, beginning with the lay student's needs, even if it be at the expense of completeness in the treatment of religion."<sup>3</sup>

Finally, the fear has been voiced that the over-all cultural effect of our colleges is not so broad and durable as it should be. Father Stephen F. McNamee, S.J., of Georgetown University comments: "I can only say that we have had a special committee in this province for the past three years, and that we have no solution for the problem of religion in college! I have written to all the English-speaking provinces in the Society of Jesus, as well as to the various colleges in the United States under the direction of other Religious Orders. Nearly all sense the failure to present to the college boys the whole Catholic manner of life, the Catholic ethos, so to speak. But no one has the solution."<sup>4</sup>

Such a ferment among Catholic educators concerning so vital a province of their vast responsibility gives promise of progress. From the inquiries and surveys and researches that have been and will be conducted about methods and curricula and general spiritual culture, there should emerge improved policies and programs for making our colleges and our students more vitally Catholic.

Without attempting to contribute personally to the further analysis or to the solution of the various problems that have been outlined above, I think it both profitable and fitting to

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<sup>3</sup> Rev. William J. McGucken, S.J., "The Renaissance of Religion Teaching in American Catholic Schools," *Essays on Catholic Education in the United States*, ed. by Roy J. Deferrari (Washington, D. C., 1942), p. 345.

<sup>4</sup> Cited in "Report on College Teaching of Religion," *The N.C.E.A. Bulletin*, XXXVII (1942), p. 124.

present for re-perusal excerpts from Cardinal Newman on this theme, namely, the college religion course. Such a review is fitting because in this centenary of Newman's conversion Catholics are naturally reconsidering the present pertinence of the great texts that came from his pen; and profitable, because, although English-speaking Catholic colleges have advanced far in the hundred years since the celebrated lectures attending the opening of the Catholic University of Dublin, we are still perplexed by one basic issue that Newman faced—what should be the aim and content of the college religion program. Whether or not we agree wholly with Newman's proposed religion curriculum, we can draw inspiration from some of his ideals and suggestions; and we must marvel at the completeness and breadth of his plan when we recall that he had no tradition or experience of Catholic college education behind him, no contact with the Catholic schools of the Continent. He devises his program, as it were, *ab ovo*.

The following excerpts are taken from "The Idea of a University," and will be found in an essay entitled "General Religious Knowledge," which is one of four essays which Newman grouped together under the significant heading "Elementary Studies."

"If a Catholic youth mixes with educated Protestants of his own age, he will find them conversant with the outlines and characteristics of sacred and ecclesiastical history as well as profane: it is desirable that he should be on a par with them, and able to keep up a conversation with them. It is desirable, if he has left our University with honours or prizes, that he should know as well as they about the great primitive divisions of Christianity, its polity, its luminaries, its acts, and its fortunes; its great eras and its course down to this day. He should have some idea of its propagation, and of the order in which the nations, which have submitted to it, entered its pale; and of the list of its Fathers, and of its writers generally, and of the subjects of their works. He should know who St. Justin Martyr was, and when he lived; what language St. Ephraim wrote in; on what St. Chrysostom's literary fame is founded; who was Celsus, or Ammonius, or Porphyry, or Ulphilas, or Symmachus, or



Theodoric. Who were the Nestorians; what was the religion of the barbarian nations who took possession of the Roman Empire; who was Eutyches, or Berengarius, who the Albigenses. He should know something about the Benedictines, Dominicans, or Franciscans, about the Crusades, and the chief movers in them. He should be able to say what the Holy See has done for learning and science; the place which these islands hold in the literary history of the dark age; what part the Church had, and how her highest interests fared, in the revival of letters; who Bessarion was, or Ximenes, or William of Wykeham, or Cardinal Allen. I do not say that we can insure all this knowledge in every accomplished student who goes from us, but at least we can admit such knowledge, we can encourage it, in our lecture-rooms and examination-halls.

"And so in like manner, as regards Biblical knowledge, it is desirable that, while our students are encouraged to pursue the history of classical literature, they should also be invited to acquaint themselves with some general facts about the canon of Holy Scripture, its history, the Jewish canon, St. Jerome, the Protestant Bible; again, about the languages of Scripture, the contents of its separate books, their authors, and their versions. In all such knowledge I conceive no great harm can lie in being superficial.

"But now as to Theology itself. To meet the apprehended danger [that a little or a superficial theological knowledge is a dangerous thing], I would exclude the teaching *in extenso* of pure dogma from the secular schools, and content myself with enforcing such a broad knowledge of doctrinal subjects as is contained in the catechisms of the Church, or the actual writings of her laity. I would have students apply their minds to such religious topics as laymen actually do treat, and are thought praiseworthy in treating. Certainly I admit that when a lawyer or physician, or statesman, or merchant, or soldier sets about discussing theological points, he is likely to succeed as ill as an ecclesiastic who meddles with law, or medicine, or the exchange. But I am professing to contemplate Christian knowledge in what may be called its secular aspect, as it is practically useful in the intercourse of life and in general conversation; and I would encourage it so far as it bears upon the history, the literature, and the philosophy of Christianity....

"I should desire, then, to encourage in our students an intelligent apprehension of the relations, as I may call them, between the Church and Society at large; for instance, the difference between the Church and a religious sect; the respective prerogatives of the Church and the civil power; what the Church claims of necessity, what it cannot dispense with, what it can; what it can grant, what it cannot. A Catholic hears the celibacy of the clergy discussed in general society; is that usage a matter of faith, or is it not of faith? He hears the Pope accused of interfering with the prerogatives of Her Majesty, because he appoints an hierarchy. What is he to answer? What principle is to guide him in the remarks which he cannot escape from the necessity of making? He fills a station of importance, and he is addressed by some friend who has political reasons for wishing to know what is the difference between Canon and Civil Law, whether the Council of Trent has been received in France, whether a priest cannot in certain cases absolve prospectively, what is meant by his *intention*, what by the *opus operatum*; whether, and in what sense, we consider Protestants to be heretics; whether anyone can be saved without sacramental confession; whether we deny the reality of natural virtue, or what worth we assign to it?

"Nor will argument itself be out of place in the hands of laymen mixing with the world. As secular power, influence, or resources are never more suitably placed than when they are in the hands of Catholics, so secular knowledge and secular gifts are then best employed when they minister to Divine Revelation. Theologians inculcate the matter, and determine the details of that Revelation; they view it from within; philosophers view it from without, and this external view may be called the Philosophy of Religion, and the office of delineating it externally is most gracefully performed by laymen. In the first age laymen were most commonly the Apologists. Such were Justin, Tatian, Athenagoras, Aristides, Hermias, Minicius Felix, Arnobius, and Lactantius. In like manner in this age some of the most prominent defenses of the Church are from laymen: as De Maistre, Chateaubriand, Nicolas, Montalembert, and others. If laymen may write, lay students may read; they surely may read what their fathers may have written. They might surely study other works too, ancient and modern, written whether by ecclesiastics or laymen, which,

although they do contain theology, nevertheless, in their structure and drift, are polemical. Such is Origen's great work against Celsus, and Tertullian's *Apology*; such some of the controversial treatises of Eusebius and Theodoret; or St. Augustine's 'City of God,' or the tract of Vincentius Lirinensis. And I confess that I should not even object to portions of Bellarmine's 'Controversies,' or to the work of Suarez on laws, or to Melchior Canus's treatises on the *Loci Theologici*. On these questions in detail, however (which are, I readily acknowledge, very delicate), opinions may differ, even where the general principle is admitted; but, even if we confine ourselves strictly to the Philosophy—that is, the external contemplation—of Religion, we shall have a range of reading sufficiently wide, and as valuable in its practical application as it is liberal in its character. In it will be included what are commonly called the 'Evidences,' and what is a subject of special interest at this day, the 'Notes' of the Church."<sup>5</sup>

These ideas of Newman regarding college religion were set down informally in an essay. He was not composing a syllabus nor outlining a year-by-year curriculum. We should not, therefore, consider this an exhaustive or systematic expression of his views on the subject. Still, his points of emphasis and the comments he makes are interesting. He touches upon four fields of study: ecclesiastical or theological history, Holy Scripture, theology proper, and what we would now call apologetics.

Newman's development of the first of these four points is most instructive. In a brief paragraph he indicates that he would expect a college student to have an acquaintance with the theological or religious (rather than the political) history of the Church broader and more detailed than would be demanded in some modern seminaries. Perhaps we can profit by his suggestion. We haven't been too successful in presenting to students the historical perspective of their Faith. Often no attempt is made along this line: to show, not the political, but the spiritual continuity and evolution of the

<sup>5</sup> Newman, John Henry Cardinal, "Elementary Studies," in *The Idea of a University* (London, Longmans, Green, 1910), pp. 372-380.

Church from the time of Peter, with its manifold institutions and pronouncements. Too often dogma is set forth *in abstracto*, apart from its historical setting, and thus much of the drama, the color, the stirring reality of the Faith is lost. We tend to be intensive not extensive in our religion courses. Surely a solid grasp on the fundamentals of the Faith should not be sacrificed for wide and heterogeneous Catholic information. Newman would be the last to recommend such a policy. But we should ask ourselves if we can't complement our doctrinal emphasis by classes or reading that would give the breadth and perspective that Newman suggests, catholicity in religion—with a small as well as with a capital "c." The history class can take care of much of this, it may be said; but it will have to be a specifically and intimately *Catholic* history class.

Newman's short second paragraph is also of a nature to cause us some embarrassment. If we study contemporary Catholic practice, educational and private, there seems to be plausibility in Watkin's contention, stated in "The Catholic Centre," that the reformers' heretical reliance on Scripture produced among Catholics a counter-attitude from which we have not yet recovered. We are not steeped in the word of God as were our Catholic forebears. Our schools are not strong in biblical studies, and this is in a way understandable in view of the special equipment Scripture professors should have in this age of destructive criticism. But it is interesting to note the extent of biblical knowledge Newman expects a student to acquire. Few colleges offering courses today in the New Testament or the entire Bible provide such technical collateral information as he outlines—for instance, the facts about the canon of Scripture, the authors of its books, St. Jerome and his great work, and the history of the word of God in translation.

The tentative and half-apologetic remarks that Newman makes about theology itself seem a bit awkward at this date. But they show that Newman was an educational pioneer, advocating for laymen a theological knowledge that had been

considered proper to ecclesiastics alone. His boldness, however, didn't carry him to the point of recommending a systematic course in dogmatic theology, so that his treatment of what is today considered the core of the religion course is rather sketchy and primitive. He simply sets down almost at random a series of theological or quasi-theological questions an educated layman should be prepared to answer. It might be an informative experiment if we were to test our senior students on the items which Newman enumerates thus haphazardly as topics of routine Catholic information.

Finally, when he treats of the field of apologetics, Newman's tone is again hesitant and deprecatory. He is breaking ground, attempting to liberalize the religious training of lay people, but the thing that should catch our attention is the quantity and variety of source-material he would have a student read. Here is a true educator speaking, one who won't be satisfied with hand-me-downs, arguments lifted from classic apologists, trimmed to capsule-size and strung together in a handbook. Handbooks make for definiteness, brevity, and ease of learning; but they also make for superficial and rote minds. We would do well—and not just in the field of religion—to follow Newman's advice and send our students back to sources, to classic texts, to great men with great minds and with the gift of authoritative expression.

The outline of a four-year religion course offered today by a Catholic college would be far more elaborate and scientifically ordered than the suggestions informally set forth in Newman's lecture. Yet, Newman points to a maturity of perspective and a breadth of knowledge and reading in historical Christianity that the most progressive of our colleges might well take as an ideal and goal. Newman is one of history's religious geniuses, and at the same time he is every inch a university man, so we may well give ear to what he has to say on a question—the collegiate religion curriculum—that acknowledgedly has received no final answer to this day.

## Book Reviews

### *A Preface to Newman's Theology.*

By Rev. Edmond Darvil Benard, S.T.D. (B. Herder Book Company, St. Louis, 1945; price \$2.25; pages 234).

One hundred years ago a humble spiritual and mental giant made his profession in the Catholic Church. Since that memorable day at Littlemore, his stature has grown visibly and immeasurably, and it is realized "that his frame was built for the centuries and not for the narrow-cabined 'sixties of the nineteenth.'" As a valued contribution to the Newman Centenary, Dr. Benard of the Catholic University has produced a scholarly "Preface" to the theology of Cardinal Newman. At the outset it might be hinted that not all readers will appreciate the book, but it should have a wide appeal to educators and teachers of religion. The author points out in his Introduction that, although Newman's literary craftsmanship is assured for all time, his theological thought continues to be widely controverted.

The novice in Newmanology will derive much from the first part of Dr. Benard's study, in which the principles of interpretation are examined as prelude to Newman's theory of the development of Christian doctrine. The latter, together with Newman's theory on the "Genesis of Belief," constitute the second part of the work. The first

section of the book deals with a brief biography of Newman, his place among Catholic theologians, the foundations of his religious thought, and his method and temperament. The four principles for an orthodox interpretation of Newman's theological thought lead into a detailed analysis of Newman's two major works which Dr. Benard evaluates. The author is careful to note that Newman is not to be considered a professedly scientific theologian, as that term is usually understood. He built no theological system, nor was he affiliated with any theological camp. Rather, he was a thinker and writer on certain theological problems. He set out to strengthen the Catholic position, and he clearly foresaw the agnostic and skeptical floods which would loose themselves on Catholic thought. Shane Leslie has said that Newman's monument is in himself. And to posterity he is now what he was a century ago at Oxford—a discerning apostle to the seekers of Catholic truth.

(REV.) EDWARD G. JOYCE.

*The Pastoral Care of Souls.* By Rev. Wendelin Meyer, O.F.M. and Others (B. Herder Book Co., St. Louis, Mo.; pages 344 and Index).

This present work, rather than being a complete study of the hundred-and-one problems in the pas-



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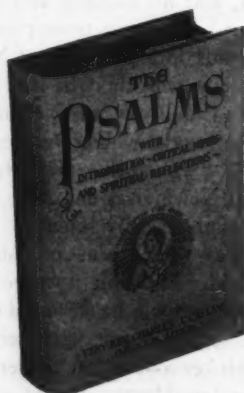
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toral care of souls, is more happily a series of essays on Catholic forces which must needs be put to full-time work by man and by God's ministers, the priests, if we are to christianize not only others but also our own culture and life. Perhaps a happier title could have been selected to cover adequately the many reflections which this book contains. We note a lack of cohesive unity.

The book is divided into sixteen separate chapters, or essays, each having its own author. There are, among others, chapters dealing with the Bible as the strong Christian force and striking phenomenon of spiritual life in the Church to-day; with Liturgy as a source of strength in community worship of God; with Christian Art as a potent factor in promoting a Christian revival of our people; with Catholic Literature and its importance for genuine religious stability. Another chapter synthesizes rather well the spiritual condition of our times, and correctly explains the unfortunate causes of our present plight. Father Meyer himself sounds the keynote of this study when he says that "man should by mental effort penetrate into the contents of Revelation and so attain to religious conviction. Here is our starting point for a thorough understanding of the times and their problems.... In the minds of a large class of leading thinkers, reason has lost its essential and characteristic relation to God and its foundation in God.... The consequences seem more like a tearing down of the Christian religion

than like a strengthening of the structure."

Thus, having Father Meyer's solution for "What is wrong with the world?" the subsequent chapters show that to correct this sorrowful scene the many Christian forces with which our Faith is endowed must be given free rein in order that these forces may do their work thoroughly, and thus complete Christ's mission on earth among men. We can then hope for that peace which the world cannot give—yet, the same peace for which we have fought on battlefields and now earnestly seek.

(REV.) J. R. BERKMYRE.

*Pillars of the Church.* By Theodore Maynard (Longmans, Green & Company, New York City, 1945; pages 308 and Bibliography; price \$3.00).

It has been admirably stated somewhere that the fundamental aim of biographical writing is to transmit to future ages the history of individuals and their endeavors and character. Of its basic nature, biography seeks to satisfy the commemorative instinct in the individual. Biography, in the words of Thomas Fuller, "is the safest way to protect a memory from oblivion." Biography, whether of the ancient or latter day, cannot be a detached or indifferent study of odd characters and impossible events. It is, first and last, a recording of human nature. One writer has said that "biography is the autobiography of humanity, and if so, can there be

any study of greater emotional value and utility?"

Mr. Theodore Maynard, erstwhile fellow of the Chesterbelloc coterie, is a familiar name in the field of biographical writing. His latest volume is a collection of twelve biographical essays, originally presented in the series of Heywood Broun Memorial Lectures at Assumption College, Windsor, Ontario. The author has gathered within the pages of his book a Catholic variety of nationality, and his "Pillars of the Church" covers the Catholic scene from Benedict the monk to Mother Cabrini, the American nun. St. Patrick is in the book because, in Maynard's words, "I wanted to have him." The Venerable Bede, the only Englishman who is a Doctor of the Church, is considered here chiefly as the author of "The Ecclesiastical History of the English Nation." In treating St. Dominic, Mr. Maynard discusses the radical departure from monasticism and the differences among Religious Orders during the era of Dominic. The fifth and sixth chapters consider two laymen in office, St. Louis, the French King, and St. Thomas More, the valiant Lord Chancellor of England. Francis Xavier, the Saint in a hurry, brings the touch of adventure to the book, and in his exciting narrative of heroism the fine figure of Loyola hovers over the battleground of Xavier.

The remaining "Pillars" are equally fascinating. Saint Teresa of Avila, whom Pastor compares with the Doctors of the Church, is

viewed by Maynard as the mystic and the pungent writer, the Saint with the great mind and the great heart. The engaging and eccentric Philip Neri, founder of the Oratorians, represents some of Maynard's most fascinating writing. Goethe remembers Philip best as the "humorous Saint," and perhaps his sanctity accounted for his divine sense of humor. St. Vincent de Paul, that man of tremendous labors, founded the Congregation of the Mission. Although his busy life made heavy demands on him, he nevertheless spent that life in complete absorption in God. His letters best reveal his character, and the author does not overlook that telling fact.

The too often neglected and unappreciated Catholic poet, Coventry Patmore, receives sympathetic treatment from Mr. Maynard. "Catholic universality," Maynard indicates, "is wide enough to include Patmore." The author admits to no great liking for Patmore the man, but his doctrine, in Maynard's eyes, is immensely valuable. Thompson has called Patmore "the strong sad soul of sovereign song." The author here does not lose sight of the essential humility of his subject. He further emphasizes the basic spirituality and mysticism of Patmore with selections from some of his more illuminating poetry. The concluding chapter of the book is devoted to the soon-to-be Saint Francesca Cabrini. Maynard knows her story well, and he does it full justice in a few pages of unique biography.

These essays should have a wide audience. They are easily written and make for inspiring and entertaining reading. Teachers of religion can draw heavily upon them for illuminating incidents in the religion class. High school students will find much meditation meat in the pages of "Pillars of the Church." Maynard's style is fluid and never tiresome. He has made a point of seeking out the facts in the individual case, and has never sacrificed truth for literary expediency—a fault of much early biography. A seasonal note suggests that this book would make a welcome Christmas gift.

(REV.) EDWARD G. JOYCE.

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pany, Boston, New York City, Chicago, etc., 1945; pages 504 with Reading List and Glossary).

*Going His Way. Little Talks to Little Folks.* By Rev. Gerald T. Brennan. This is the third volume of *Angel Food Series*, of which the first two (*Angel Food* and *For Heaven's Sake*) were warmly welcomed (Bruce Publishing Co., Milwaukee, Wis.; pages 123; price \$1.75).

*Pascal and His Sister Jacqueline.* By M. V. Woodgate. A well-told story of the famous seventeenth-century French scholar and littérateur, Blaise Pascal, and his younger sister. The latter was a nun of Port Royal during the period when it resisted the teaching authority of the Church and when it made its final submission. Besides its charming narrative of the ties between the famous brother and sister, this book furnishes a clear insight into an important period of the religious history of France (B. Herder Book Co., St. Louis, Mo.; pages 207 with Index).

*Speech Models.* By William R. Duffey and Aloysius Croft. This work aims to satisfy the need for a book of model public speaking texts selected exclusively from Catholic sources, ancient and modern (Bruce Publishing Co., Milwaukee, Wis.; pages 291 with Bibliography and Index; price \$2.50).

*A Tryst with the Holy Trinity.* By the Very Rev. Frederick T. Hoegger, C.S.Sp. This is a book of meditations for Religious on the three Persons of the Blessed Trinity. For Devotion to the Father the material is taken from the Lord's Prayer; for Devotion to the Son the Stations of the Cross are considered; a consideration of the Sacraments forms the chief source for the material for Devotion to the Holy Ghost (Frederick Pustet Co., Inc., New York City; pages 176; price \$2.50).

*Heads above the Stars.* By Giles Staab, O.F.M.Cap. Father Staab has collected in this volume thirty-four essays written in various moods which he trusts "will help some dreamy souls to keep their heads above the stars" even in a day of shattering bombs and droning airplanes (Frederick Pustet Co., Inc., New York City; pages 171 with Index; price \$2.00).

*Catholic Social Education.* By Rev. Thomas J. Quigley. A presentation of the function and position which the Catholic school has in relation to Catholic social teachings. It will serve to aid and inspire the organization and adaptation of these teachings (Sadlier, New York City, 1945; pages 68; price \$1.00).

*Catholic Education in Colorado, 1944-45.* The school report of the

Archdiocese of Denver and the Diocese of Pueblo, submitted by the Rev. Hubert N. Newell, Archdiocesan Superintendent of Schools (pages 24).

*The Annual Report of the Catholic Schools in the Diocese of Mobile, 1944-45.* The total enrollment of the diocesan schools was 10,333 in September, 1944. The report is submitted by the Rev. Leo M. Byrnes, Superintendent of Schools of Mobile.

*Strictly Confidential.* By Alice M. Hustad, Teacher, Minneapolis Public Schools (Augsburg Publishing House, Minneapolis 15, Minn.; 102 pages; price \$1.50).

This work contains a frank discussion of the physical, mental, emotional and spiritual changes of girls as they pass from childhood to womanhood; of their reactions to environment, their attitudes towards sex problems, marriage, and independent careers. It is being offered, not only to the girls themselves, but also to parents and others in the expectation that it will enable these latter to understand better certain characteristics in our adolescent girls that are often bewildering. Regarding the need for a work on this topic, there can scarcely be any question. We hope to publish in an early issue an opinion as to whether the work is one that may be commended in Catholic circles. The natural and spiritual issues at stake call for a careful appraisal.



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## Contributors to This Issue

(Continued from front advertising section)

educationist and catechist, St. Peter Canisius. The concluding article will appear in the January, 1946, issue.

### Sister M. Wendelin, O.S.B., M.A.

Sister Wendelin received her B.A. degree from the College of St. Scholastica, Duluth, Minn. She then attended successively De Paul and Loyola Universities, Duluth Teachers' College and Superior Teachers' College, and finally won her M.A. from the University of Minnesota in 1943. During these extended courses, she majored in English and French, while taking minors in Journalism, Spanish, Education and Science. She taught Religion for fourteen years to elementary school children, and this has always been her favorite subject. Later, while teaching English and Journalism to high school pupils, she found constant opportunities to introduce religion into her lectures. Extensive discussions with her students convinced her that our religion classes are not achieving their objective. Her present article is the result of prolonged thought and close observation on the reactions of students to our religion programs.

### Reverend William H. Russell, Ph.D.

In this issue Dr. Russell concludes his highly important discussion of the type of theological course that is best fitted to prepare Sisters and Brothers for the task of teaching religion in our Schools. Dr. Russell's first article appeared in the October JOURNAL.

### Reverend Charles F. Donovan, S.J., M.A., M.Ed., S.T.L.

Father Donovan pursued his higher education successively at Boston College (A.B.), Fordham University (M.A., English), Boston College (M.Ed., Educational Guidance), and Weston College, Mass. (S.T.L.). His professional experience thus far has been gained in the English and Guidance Departments of Boston College. At present he is engaged in conducting St. Ignatius' "schola affectus"—that is, the Jesuit year of third probation, or tertianship.

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